Passover Greetings חג שמח

The Canadian Jewish News

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Aliya tops list in new budget

JERUSALEM (JTA) —

A half-empty plenum of bleary-eyed Knesset members have voted to approve a $30.6 billion state budget, which, for the first time in Israel's history, allocates more for immigration than defence spending.

The budget is for nine months only, covering April 1 through Dec. 31.

The 23-14 result was a less-than-impressive victory for Prime Minister Yitzhak Shamir's government, because only 31 per cent of the 120-member parliament bothered to register votes.

Military spending in the new budget accounts for $4.8 billion, compared with $5.5 billion to help settle Soviet immigrants this year, triple last year's allocation for aliya, Finance Ministry officials said.

But the lethargy was in response to a relatively minor item.

It was an expression of shame with the manner in which a mini-crisis over the allocation of funds to the institutions of the various religious parties was resolved.

A clear majority in both major parties and in the smaller secular factions would like to do away with the unseemly haggling and political blackmail that has long governed the process.

David Magen of Likud, the minister of economics and planning, went so far as to invite the opposition Labor Party to introduce a bill to dissolve the 12th Knesset and call for early elections.

He said he would try to persuade Shamir to agree, "because I am sickened to my stomach at this recurrent phenomenon."

Magen argued that new elections should be held under a reformed system, in which at least the prime minister is elected by direct ballot. He could not then be held to ransom by "every tiny party and splinter of a party," as the prime minister is today.

Under the present system, whoever heads the list of the party garnering the most votes becomes prime minister. Since no party has ever mustered a governing majority, the prime minister depends on various splinter factions to form a coalition. When the vote is close, as in the 1988 elections, the prime minister becomes their hostage.

The budget vote was held up when two of the smaller coalition parties joined the opposition to rebel against the allocation of $41 million in state funds to the yeshivot and other religious institutions associated with the Orthodox Shas and Agudat Yisrael parties.

A motion was passed killing the allocations that the Knesset finance committee had approved only hours before.

Shamir was furious over the breach of coalition discipline. The dissenters were Tsomet, a two-seat faction headed by Agriculture Minister Rafael Eitan, and the National Religious Party, which, though Orthodox, thought the allocations were excessive and objected to the way they were made.

Under the present system, each religious party, some little more than one-seat factions, is given state monies for religious institutions they are "close" to.

In the case of Agudat Yisrael, each of its five Knesset members has a favorite institution that he "takes care of" during the annual handout.

The state comptroller, the government's fiscal watchdog, has repeatedly criticized the patronage system and urged that the allocations be based on objective criteria.

NRP leaders Zevulun Hammer and Hanan Porat agreed with that approach. But they changed their votes last Thursday after their party was awarded an additional $3.2 million for its religious institutions.

The five-member NRP Knesset faction came under scathing criticism from the opposition for "selling out."

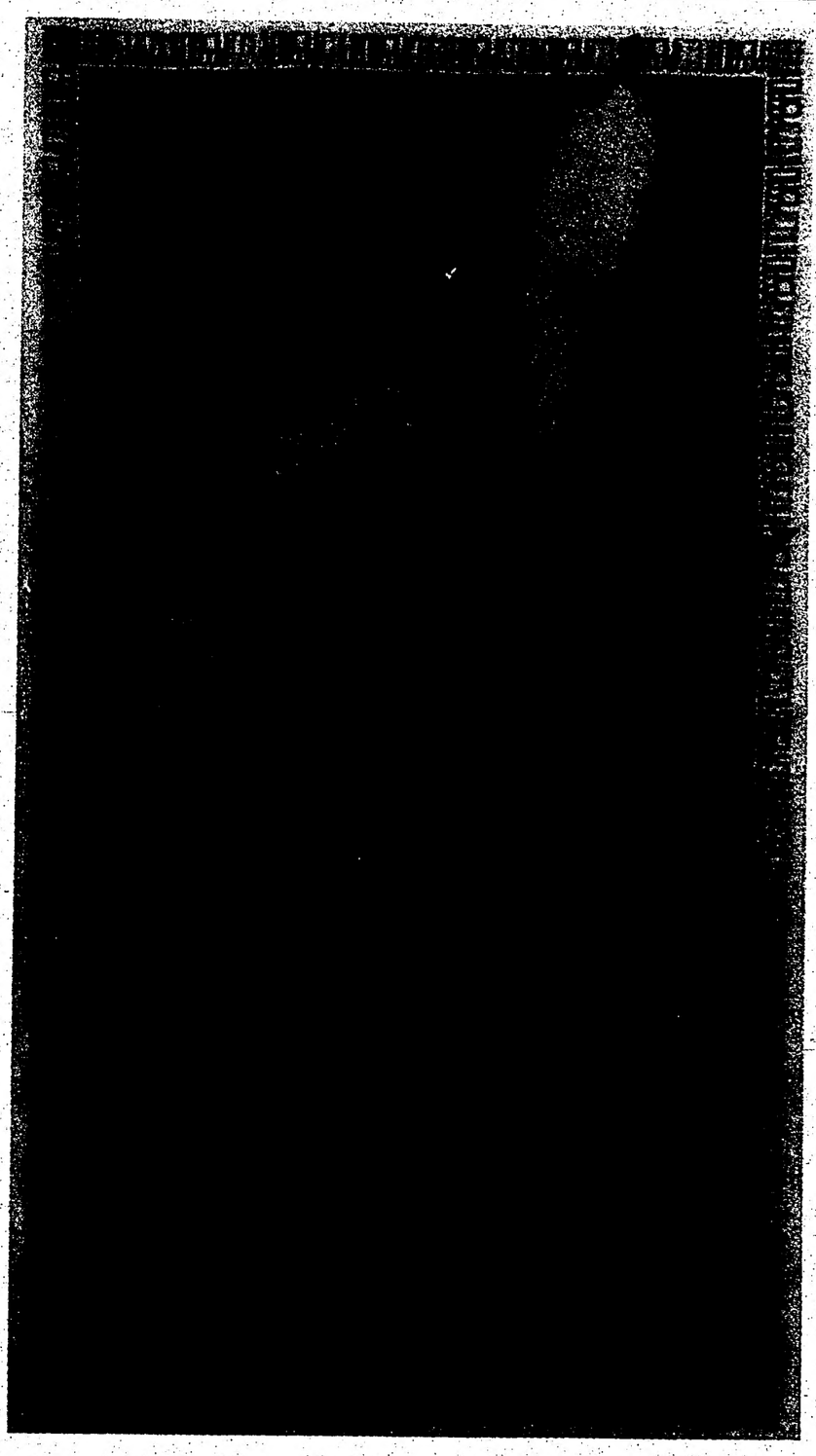
Hammer and Porat insisted they still favor change. But as long as the present system prevails, they have to ensure their party is not discriminated against to the benefit of the other two more traditionalist Orthodox parties.

Eitan, however, stood fast on principle and defied Shamir to fire him from the government. He said he would not resign.

Meanwhile, the far-from-united Labor Party was put on the spot by Likud's Magen to make a decisive move for change.

Were Labor to act now, it might well muster coalition support for early elections.

But if the issue is allowed to languish over the summer, the spirit of shame and resentment may fade and the major parties might prefer not to risk their ties with the religious parties.



A banner on silk, a combination of silk-screen printing and hand-painting with aniline dyes. The flourish of bulrushes beside the water reminds us of the story of the infant Moses, as well as nature's awakening in the spring. A border of Pesach in Hebrew and English surrounds the design. [Courtesy of Temma Gentles-Textile Artist]

Spate of stabbings brings angry reaction

By LEORA FRUCHT

JERUSALEM —

In response to the latest in a spate of stabbings in Israel by Arabs from the territories, the government is considering prohibiting all single Palestinian men under a certain age from entering and working in Israel. The proposal initiated by Police Minister Ronni Milo is one of several steps intended to help curb the wave of violence that has left six Israelis dead and nine injured since the end of the Gulf War.

The latest incident occurred over the weekend when a couple from Ginot Hadar moshav near Netanya was attacked in their home by a knife-wielding Arab from Gaza. The attacker rang the doorbell and was let in by the couple's eight-year-old daughter who then witnessed the stabbing.

The couple suffered moderate injuries. Upon his arrest, the suspect admitted to having attacked an Israeli Arab in a nearby village, whom he mistook for a Jew, as well as the murder of a Hadera businessman last week.

The knifings in the Hadera and Netanya area, Pardes Katz (near Petach Tikva), Hod HaSharon and Jerusalem have left Israelis throughout the country feeling vulnerable, afraid and outraged. "No one is safe anywhere anymore," is the commonly-heard refrain. "This can't go on."

Criticism of the government's inability to ensure the safety of citizens is being heard from all sides of the political spectrum. "The citizens of the state

[Cont'd. on page 16]

Shopping law ruling elicits mixed reaction

By RON CSILLAG

TORONTO —

Last week's ruling by the Ontario Court of Appeal reinstating the province's Sunday shopping law is good news and bad news for the Jewish community, says the Ontario region of Canadian Jewish Congress.

The good news is that the law, which the court declared constitutional, gives Sabbath-observant Jewish retailers the right to open Sundays, with no restrictions on store size or number of employees, CJC community relations committee director Manuel Prutschi says.

But the bad news is twofold: the decision prevents observant consumers from shopping on Sundays, effectively eliminating weekend shopping altogether, and it requires businesses to publicly declare a religion in order to take advantage of the so-called Sunday exception, devised for those who do not observe Sunday as the Sabbath.

The Sunday exception allows businesses to open Sunday, provided they are closed to the public on another day of the week by reason of the proprietor's religion.

But in order to take advantage of the provision, retailers again must register their faith with the government. The law requires partnerships, incorporated businesses and public companies, if they wish to open Sundays, to declare a religion, either in partnership agreements or in company bylaws.

[Cont'd. on page 25]

A young man buys flowers for his mother for Passover at a central Tel Aviv flower shop. [IPPA photo]

Canada

Second largest community by 1858

Victoria provides oasis to Canada's wandering Jews

Community Focus

One in an occasional series on Canadian Jewish communities

Kids join in singing the candle lighting prayer at Chanukah party. [Adele Vernon photo]

By
MAURICE LUCOW

VICTORIA —

In a Jewish community where most members come from "somewhere else," Ray Rose is a rarity — a native-born Victorian, who has spent all his life here except for time out to serve with an RCAF bomber crew in Britain during the Second World War, and to attend the University of Washington.

Rose's antecedents were pioneers of British Columbia, coming here from England in 1906. While others in the family lived on the mainland, Rose's father moved to Victoria on Vancouver Island where he married a young lady he met at a B'nai Brith picnic, and where in due course Rose and his brother were born. The brother lives in New York.

Rose and his wife Annette (from Calgary) have been married for some 45 years and although, since Rose's retirement from business a few years ago, they have travelled extensively, they are always happy to be back home where both have been actively involved in community life.

Their daughters were born here and one lives in Calgary, the other, with her doctor-husband Ian Fill, also a Victorian, have moved back here after a stint in Toronto.

The Roses have seen the Jewish population of Victoria go up and down — although it was always fairly small.

Victoria, with a Jewish population at about 1,000 to 1,500 — nobody knows for sure — should have been a major Jewish Canadian centre. Historian Irving Abella, in his book A Coat of Many Colours, says that by 1858, Victoria was home to British North America's second-largest Jewish community, hard on the heels of Montreal, and until 1870, well ahead of Toronto. Vancouver didn't even exist then.

Like thousands of others, Jews poured into Victoria when gold was found in the interior of British Columbia. Most came from San Francisco, and the first Jew on record to arrive was Frank Sylvester, on July 17, 1858, after a six-day boat voyage. More followed, some to go prospecting on the mainland, and others to set up businesses to cater to the miners.

By September of 1858 the 40 or so Jews were able to hold High Holiday services and within a year, as the populaton grew, land was purchased for a Jewish cemetery. It was consecrated in 5620 — 1859, the first Jewish cemetery in Western Canada. The first person buried there was Morris Price, who was murdered by an Indian, and a marker at the grave indicates this.

The cemetery is still in use, operated by a synagogue committee headed by Harry Brown, who has lived here for 20 years, and who is also chairman of the chevra kadisha.

Congregation Emanu-El, the only synagogue, was built and dedicated in 1863 by the community, which now numbered over 200 and this beautiful red brick building, seating about 300, is still in use — and is acclaimed as Canada's oldest synagogue still in its original location.

Synagogue welcomes new members

The 125th anniversary was celebrated in July of 1989 and in the words of Rabbi Victor Reinstein, who has served the congregation for almost nine years, the evening was "a rare and beautiful event."

In the official Guide to Jewish Victoria, the synagogue is described as "the heart and soul" of the community — and indeed it is, as all activities flow from it.

Congregation Emanu-El is the home of the afternoon Hebrew school and a pre-school, has an outreach committee to welcome new members of the community and reach out to the unaffiliated and the inter-married families, of which there are many here. This committee operates a casserole program which provides a meal for persons who are ill, just home from hospital or bereaved. There is also a sick visiting committee and a free loan fund.

For seniors, the synagogue has a Chaverim group, meeting twice a month, to discuss topics of Jewish interest. The rabbi, affectionately known as just "Victor," runs an adult education program — the most recent one discussing the Jewish attitudes towards the non-Jew.

He also has started a weekly Torah lunch at the shul.

Shul members are well acquainted with the prayers and when the rabbi was on sabbatical for almost a year, services carried on under the leadership of Louis Sutker and Jerry Rothstein.

Although there are only about 155 dues-paying members (mainly in the $600 range), the shul manages to get along financially, says treasurer Chuck Waldman, who is also the United Israel Appeal representative here and on the island.

Waldman, a school teacher who has lived here for 23 years, notes a "dramatic increase" in synagogue involvements in the past number of years and attributes this to the popularity of the rabbi and to a growing Jewish population.

The Roses have also noted an increase in population. Ray says many Californians come here because they want to get away from their crime-ridden cities and because they like Canada's national health program.

Annette Rose [Adele Vernon photo]

The newcomers have arrived also from the Prairies and from as far east as Toronto and Montreal. Establishment of the University of Victoria has brought a number of Jewish academics to the city and because this is the capital of the province, there are professionals attracted to the civil service. And South Africans are migrating here.

Ruth Cooperstock, a former Winnipegger, whose husband Fred is a physics professor at University of Victoria, thinks there are about 40 Jewish students at the university and they've formed themselves into a youth group called Or Lapidim. The Cooperstocks have lived here for 23 years and they, too, have seen the population growing. Ruth is president of the Today's Woman chapter of Hadassah-WIZO. The senior Hadassah group is the Victoria Chapter, headed by Ana Porzecanski.

The "new kid on the block" is the Victoria Jewish Community Centre, officially opened last summer. The idea of the JCC was promoted by the Ezrah Community Association, an informal group comprising mainly synagogue members who meet monthly for a social and educational program — with no membership fees or dues.

However, Harry Brown thought that the community should get involved in the city's annual folk fest and convinced Ezrah to join this multicultural event by having a booth at which they served (and sold) Jewish foods.

Ray Rose [Adele Vernon photo]

The folk fest plus once-a-week work at charity bingo games, brought in a fair chunk of money to Ezrah. This encouraged talk about buying a building for a centre but Brown, who is rated as the community's top fund raiser, couldn't see how enough would be raised, even though Ezrah had $60,000 for seed money. Along came Irvine Margolese and his wife Julie, both former Winnipeggers who had moved to California but decided they preferred Canada.

A professional developer and born promoter, Irvine, along with Brown and a few others from Ezrah soon raised enough to put a down payment on a $355,000 building on Shelbourne Street. They got a government lottery grant of $160,000 and by the end of December of 1990, Margolese reported that the grant plus donations had raised sufficient to knock the mortgage down to a mere $50,000. This was after about $150,000 was spent on renovations.

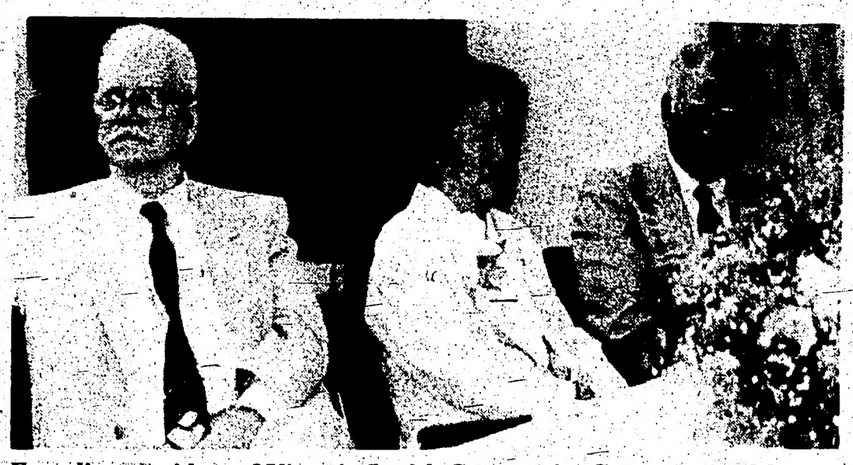
The JCC offers a wide variety of programming for adults and kids, including Hebrew and Yiddish groups, a series on Jewish history prepared and delivered by members, Israeli folk dancing and other features, including movies shown monthly on the centre's 60-inch television screen, and a twice-a-month current events discussion group.

Thanks to Ezrah, the JCC is helped along financially by monthly contributions of about $1,500 raised through Ezrah members' work at bingo games. (Government regulations provide that 25 per cent of gross proceeds of events such as bingo go to charity.)

A joint synagogue-JCC committee has been set up to co-ordinate activities so as to eliminate overlapping and the rabbi is advising the kitchen committee how to maintain kashruth without the aid of a mashgiach.

There's no kosher butcher in Victoria so the JCC gets its meat supplies from Winnipeg and and Vancouver.

Other community groups which operate in Victoria include Jewish National Fund, which recently held its first Negev Dinner, and ORT, whose members raise part of their funds by preparation and cleanup in the synagogue kitchen for kiddushes and other social events, as well as offering a holiday gift-wrapping service at a local shopping mall.



Founding president of Victoria Jewish Community Centre Irvine Margolese (left) and recently elected president Charles Shnider (right) with Dorothy Lam, wife of B.C. Lieut.-Gov. David Lam, at the official opening of the centre. [Adele Vernon photo]

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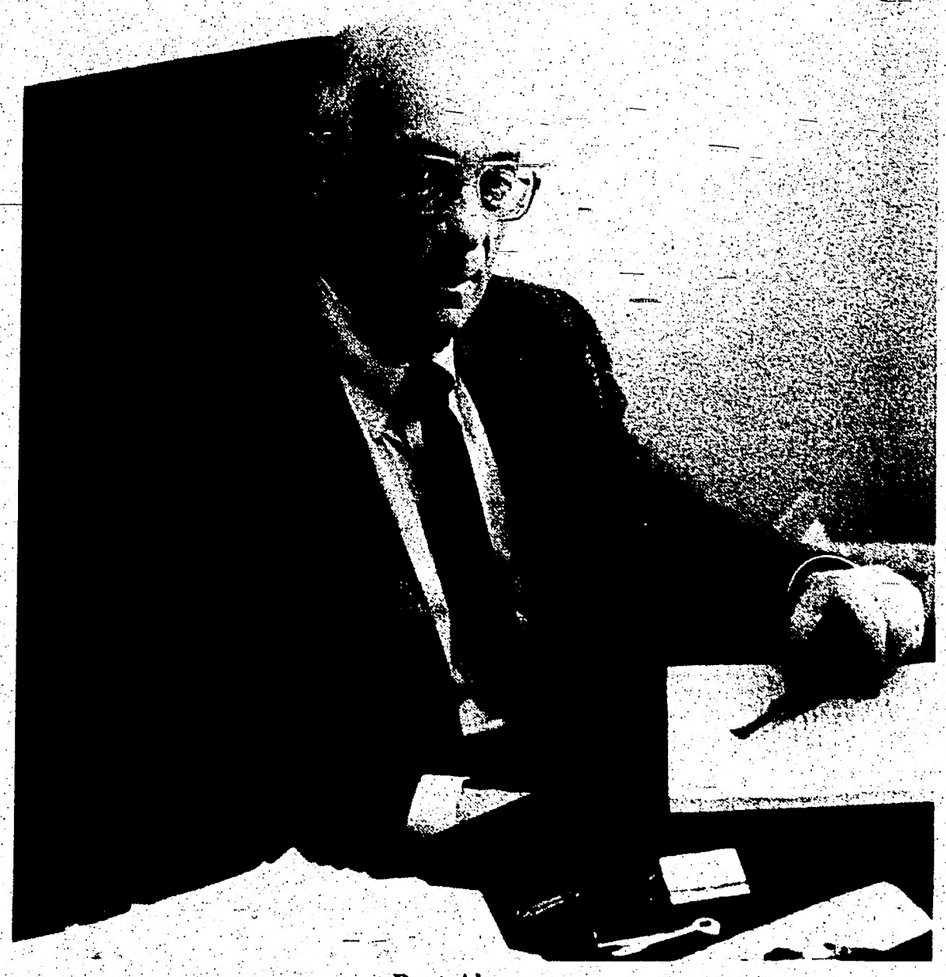

Burt Abugov

NBC calls for bigger role for community federations

By
PAUL LUNGEN

TORONTO —

Community federations may get an increased role in determining the planning and priorities of national organizations funded through the National Budgeting Conference, NBC director Burt Abugov said last week.

Discussions on the future of NBC, held recently in Ottawa, focused on ways to ensure that the money distributed to national organizations like Canadian Jewish Congress, Jewish Immigrant Aid Services and campus groups, is spent as efficiently, effectively and fairly as possible so that the needs of the Jewish community are met, Abugov said.

NBC was established in 1974 to serve as a forum in which the fund-raising federations would meet with national organizations and the United Israel Appeal in a bid to forge a consensus on the budgets of the beneficiary agencies.

Recently, a committee chaired by Justice Guy Kroft of Winnipeg has been meeting to offer suggestions about changing the NBC process, Abugov said. The principles suggested by the Kroft committee that were discussed last week focus on ensuring that the funds allocated by NBC are used as effectively as possible by the beneficiary agencies, he added.

Discussions also looked at the planning and priority-setting of the national groups to see if they are operating efficiently, without gaps or overlap. The aim is to ensure better co-operation between recipient organizations in the delivery of services, he added.

Since the community federations across the country are responsible for raising the funds allocated to the national groups, they seem to want a greater role in overseeing how the money is spent, Abugov said.

The federations, which have developed their own special planning processes, are sensitive to local needs and can help the national agencies define their mandates in a way that ensures they address community needs efficiently, Abugov said.

Discussions on the Kroft proposals were discussed first by federation representatives, meeting under the rubric of the Canadian Committee of the Council of Jewish Federations, and later with the national beneficiary organizations in a meeting of the NBC steering committee.

Abugov said that more discussions will be held in coming months, leading perhaps to concrete proposals that may be adopted this summer at a meeting of the NBC plenary.

The steering committee also approved the 1991 budgets of the national organizations, which will experience a 5.8 per cent cutback, on average, in funds allocated to them (CJN Feb. 14).

Vancouver police report:

Racist crimes on rise in 1990

By
MAURICE LUCOW

VANCOUVER —

The Vancouver police department handled a total of 33 incidents described as "hate propaganda" and "racially motivated crime" during 1990.

This is revealed in a report just released by Erwin Nest, executive director of Canadian Jewish Congress Pacific region, on behalf of the Joint Community Relations Committee.

Nest is chairman of a task force on race relations set up by the city council's special committee on race relations.

Nest emphasized that the report covers incidents in the city of Vancouver only. No similar data are available from either law enforcement agencies, mainly the RCMP, in the Lower Mainland or Vancouver Island. Most Vancouver Jews live in the city proper.

Of the 33 incidents, mainly involving Jews, there were seven covering distribution of hate literature, four assaults, three arson, five mischief and five harassment (phone, in person or mail). Only four charges were laid in the year.

Nest explained that in order to improve its statistical collection of complaints filed, the police department has revised procedures so that its report forms incorporate a category of bias-related complaints. The procedure is that if a victim claims a crime is bias related, the officer's report must reflect this fact by marking the appropriate box on the report form, as well as expressing his opinion if bias did indeed exist.

Recently, said Nest, the form was revamped to add a new category — biased incidents: racial, political and religious. The new category is being entered into the computer system for easy retrieval of statistics.

Nest says in his report that the police department works closely with the CJC and other racial groups in fighting recially-motivated crime. He said a special training package has been presented to all police officers to reinforce the bias report procedure. He added that there was "great co-operation" during the Gulf war, with special patrols in the Jewish areas and extra surveillance at all special events.

However, Nest continued, "one of the obstacles preventing the VPD from more accurately gathering data on racially motivated crime is insufficient co-operation from members of the public who are willing to come forward and report bias-related incidents."

He said members of the Jewish community who are reluctant to complain to the police should report to Congress, which will pass the complaints to the proper authorities.

Nest said he hopes the RCMP, which serves British Columbia as a provincial force, and other police forces in the province will follow the lead of Vancouver in dealing with racial crimes. CJC has good relations with the RCMP but that force has no system to assess crime as it affects racial groups, he added.

The Nest report states that the CJC is an active member of the B.C. Human Rights Coalition and has monitored the number and nature of human rights discrimination cases in British Columbia. The coalition assists complainants in filing complaints and in negotiating, where possible.

It allocates a human rights lawyer to the case and attends hearings. The advocacy work of the coalition is partly funded by the Law Foundation of British Columbia and partly by the city of Vancouver.

The latest report of the Human Rights Commission shows that the Vancouver regional office received 104 complaints last year covering racial discrimination, religious belief and place of origin.

Calgary security increased following chapel attack

By
GIL KEZWER

CALGARY —

Police here have stepped up security at the Calgary Jewish Community Centre, the city's three synagogues and other property belonging to the community following the attempted fire-bombing of the Jewish Memorial Chapel on March 5.

Two crude molotov cocktails were lobbed through a window of the hevra kadisha building at 1702 17th Avenue S.W. but the heavy bottles failed to shatter and ignite.

"They were very unsophisticated, indicating the individuals had little or no expertise with this kind of incendiary device," said S. Sgt. Mel Lynn.

There are no suspects and the joint police-fire arson unit is continuing its investigation.

Police also said they are treating the incident as damage to property, rather than a direct attack on the community.

Drew Staffenberg, executive director of the Calgary Jewish Community Council, downplayed response to the vandalism.

"It wasn't done by professionals so I don't see this as any kind of organized movement," he said.

Staffenberg reported the incident to Canadian Jewish Congress Joint Community Relations Committee in Toronto. The JCRC did not apprise The CJN of the botched arson attempt.

Staffenberg suggested the newspaper employ a stringer in Calgary.

Harvey Kane of the Jewish Defence League argued the incident was a deliberate racial attack, a "sacrilege bombing."

Kane said he told the police multicultural liaison unit he had received warnings that there would be fire-bombings. The unit could not be reached for comment.

Kane refused to reveal the identity of his informants.

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Canada

Social democrats oppose story on Svend Robinson

By
RON CSILLAG

TORONTO —

Social democrats in Toronto are signing a letter of protest against The Canadian Jewish News and the Jewish Telegraphic Agency (JTA) for a recent story quoting NDP MP Svend Robinson as saying that Israel is "gassing" Palestinians in the territories.

The petition also slams Simon Kahn of the Canada-Israel Committee, who compared Robinson's gassing remark with the gassing of Jews by Nazis during the Holocaust.

The JTA article, carried on The CJN's front page on March 7, was based on a story in the Feb. 28 edition of the Vancouver-based Jewish Western Bulletin.

The article, by Bulletin reporter S. Adam Korbin, quoted Robinson, who was speaking to his constituents, as recalling a "night of terror" he spent in a Palestinian refugee camp three years ago: "[I] heard footsteps of soldiers on the roof at 2 a.m., wondering if they were coming to my door. They didn't. They came to the next door, broke it in. They gassed the inhabitants."

In a statement to the Bulletin, Kahn said Robinson's use of the word gassing "draws a parallel, whether consciously or otherwise, to the gassing of Jews at the hands of the Nazis during the Holocaust."

The New York-based JTA wire service, to which The CJN subscribes, put a different spin on the story, saying that Robinson, the NDP's external affairs critic, would become "foreign minister" if his party was elected.

The JTA article stated Robinson "takes an extreme anti-Israel position that has raised the ire and fears of Canadian Jews," due mainly to his gassing remark.

The "slanderous" story "is obviously aimed at discrediting the NDP in the Jewish community," the letter of protest states. "We hope and trust that the readers of The Canadian Jewish News will see through these kinds of scurillous accusations and treat them with the contempt they deserve!"

The letter was distributed recently at the annual general meeting of the Trinity-Spadina NDP riding association, at which Robinson was guest speaker.

Simon Kahn

Svend Robinson

The CJN article was held aloft at the meeting by long-time NDP activist Muni Taub, who called on everyone present to sign the letter protesting it.

The letter points out that Robinson charged the Israeli government with using tear gas against Palestinians "to quell riots," and that at no time did the MP compare the plight of Palestinians to what happened to Jews under the Nazis.

Kahn and the CIC, the petition adds, "would better serve Israel" if they advocated the implementation of UN resolutions 242 and 338, which call on Israel to quit territories seized in the 1967 Six-Day War.

The letter draws its own parallel with the Holocaust, noting that the "false" accusation against Robinson "is particularly painful because hundreds of thousands of social democrats were viciously persecuted by the Nazis before and during the Holocaust."

Robinson, for his part, thanked members of the Jewish community who continue to support him and said the gassing comment was misinterpreted.

"Of course, I was referring to tear gas," he said. "But [the remark] was taken out of context and distorted in a way that was really quite repugnant."

Robinson has written the Bulletin, expressing "regret at not having been clearer" on the point and stating he has "always been a strong supporter of Israel's right to exist within secure borders, free of any threat of attack from her Arab neighbors.

"But for too long, Israeli government policies have defied international law and order and United Nations resolutions in denying justice to Palestinians in the Occupied Territories.

"Illegal settlements, collective punishment, deportations, detentions without trial and the tragic injuries and deaths of large numbers of Palestinians during the intifada are totally unacceptable.

"I believe, as do many Jews in the Diaspora, that only when Palestinians' right to full self-determination is recognized, will there be lasting peace in the Middle East. And this will only come about when a dialogue finally takes place between Israelis and Palestinians in the context of an international peace conference."

Robinson repeated those points at the recent meeting, adding that "the only hope" for peace is for Israel to give up territory.

He downplayed Israel's restraint during the Gulf War: "What else could Israel have done under the circumstances? We were already carpet-bombing Iraq."

He termed the curfew under which Palestinians were ordered during the war "inhumane," and decried the "double standard" of the enforcement of UN resolutions against Iraq but not against Israel.

Starr trial is put on hold

TORONTO —

All election expenses charges against Patti Starr could be nullified if her lawyer gets his way.

Starr's trial for making improper contributions to candidates in the 1987 provincial election was adjourned last week to April 18 after her lawyer, Peter West, argued that all charges against her should be quashed because a similar charge was dismissed on a technicality the week before.

Starr had already been convicted on six counts of violating provincial election expenses laws, and acquitted on four others.

But last Friday, which was scheduled to have been the last day of her trial, West called for all charges to be nullified because of a legal precedent involving procedure.

He told Judge Bruce Young of the Ontario Court's Provincial Division that on March 15 of this year, Mr. Justice Nick Borkovich of the Ontario Court's General Division in Hamilton threw out a motion against Paul DiMattia, the one-time chief financial officer for former Hamilton-area MPP Lily Oddie Munro.

West said Judge Borkovich quashed information relating to DiMattia on the grounds that commissioners of the Election Finances Commission did not follow proper procedure in the matter by failing to obtain proper consent.

And he argued that the same "defective" procedure took place with respect to Starr.

West reminded the court that Judge Borcovich's ruling is binding on Judge Young.

He added that if the decision is successfully applied to Starr, the previous convictions against her could be affected.

Judge Young said he needed time to study the ruling.

Starr was originally charged with 33 counts of violating the Election Finances Act.

At the trial's outset, Crown counsel James Ramsay announced he was withdrawing 16 charges and agreed with a request from West to have the remaining charges tried separately.

Starr, the former head of the National Council of Jewish Women of Canada (Toronto section) Charitable Foundation, was charged with aiding and abetting the NCJW in making improper or excessive political donations.

The six charges on which she was convicted involved a $2,500 donation to Ken Keyes, the Liberal candidate in 1987 in the riding of Kingston and the Islands; a $1,500 contribution to Gordon Chong, who ran for the Conservatives in 1987 in York Mills (three charges); the payment of $500 to help maintain the chauffeur-driven car of then Liberal candidate Monte Kwinter in the riding of Wilson Heights; and the payment of a $1,025 car rental bill for a Liberal party worker.

Judge Young said Starr "showed a deliberate intention to make contributions with no regard for the legal limits."

Starr was acquitted of a charge of aiding and abetting former NCJW Toronto section employee Nancy Rotstein in making an improper $250 contribution to the Beaches-Woodbine Provincial Liberal Association in 1987.

Starr still faces 11 counts of fraud, breach of trust and uttering forged documents. — R.C.

BB leader absolved in discrimination probe

TORONTO —

A Toronto employment agency co-owned by the president-elect of B'nai Brith Canada accepted and acted on discriminatory job requests from employers, the Ontario Human Rights Commission has found.

But the commission absolved Frank Wilson and the agency's other co-owner of being personally involved in any of the decisions or of having or condoning a deliberate discriminatory policy.

The commission's investigation of T.E.S. Contact Services Inc. revealed that some staff at the agency filled discriminatory job requests from employers.

BBC executive vice-president Frank Dimant said last week that the organization asked Wilson to resign as soon as they learned his firm was under investigation, but that he refused.

BBC president Marilyn Wainberg said Wilson's refusal to step down will be reviewed by the organization at its annual meeting in June.

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Teenage skinhead charged

Arrest made in cemetery attacks

By
MOURA WOLPERT

HAMILTON — The arrest here recently of a teenage skinhead in connection with the desecration of Jewish graves may well provide a lead to a wider network of anti-Semitic and white-supremacist hate groups.

A 17-year-old youth, whose identity is protected under the Young Offenders Act, was arrested after the search of an apartment on Hamilton's mountain during which photographs of a person urinating and defecating on graves in the Temple Anshe Sholom cemetery were found.

The arrest followed months of "on-again, off-again" investigation, which culminated in the search of the apartment and the seizure of "hundreds of photographs of anti-Semitic and white-supremacist activities," as well as neo-Nazi propaganda material such as posters, banners, books and magazines, said Hamilton-Wentworth police spokesman, staff sergeant Bob Buck.

The acts took place during the six weeks prior to Nov. 8, and the youth, he said, has been charged with five counts of causing indignity to human remains.

Buck also indicated that police "anticipate charging one more person as a result of the investigation."

Police feel "fairly confident," he had earlier told The Hamilton Spectator, "that we have infiltrated what we believe to be an organized group."

Buck called the arrest "the first major break" in investigations "of this type of criminal activity in this region."

Rabbi Irwin Zeplowitz of Temple Anshe Sholom said, "let me first of all congratulate the police. They did not just happen to fall into this."

The arrest, he explained, was the result of an ongoing investigation and he praised Hamilton-Wentworth regional police for "the wonderful way in which they have been reaching out to the Jewish community."

Zeplowitz described the act as "a heinous thing . . . not just a prank but clearly premeditated because they had a camera prepared."

One hopeful thing about the arrest, he suggested, is that it may provide "an opening" into a wider network.

A similar suggestion was also made by Lorne Shipman of the League for Human Rights, who was quoted by the Spectator as seeing a correlation between the attendance of six local neo-Nazi skinheads at a white supremacist rally in Ottawa last summer and acts of vandalism a week later at Beth Jacob synagogue and a Hamilton mosque.

Praise for Hamilton-Wentworth police also came from CJC research director, Bernie Farber, who has been in close touch with Federation executive director Claire Mandel.

"We are very grateful to the police, who have been pretty good in their support," he said, referring to recent arrests in Toronto, Moncton "and now, Hamilton."

Congress calls for tough sentencing

Although this is a regional story, Farber believes that it is of national significance because "desecrations of cemeteries happen in various parts of the country.

"Because of the particularly disgusting nature of these acts, we have called for some very tough sentencing," said Farber, who cited the vandalism case at Shaare Shomayim synagogue in Toronto, which resulted in the original six months sentence being "upped to one year" as a result of a court appeal, as now standing "as a hallmark."

That was because "it was not just an ordinary crime," he said, "but because it was racially motivated."

Mandel also praised Hamilton-Wentworth police, who, she said, "have been ultra-sensitive" and "constantly in touch" in recent weeks, calling "to see how things are going" and "to see if everything is OK."

Only several days before the arrest, said Mandel, police asked her for a list of Jewish holidays so that they would know when to increase surveillance.

And she further revealed that police told her that in the months preceding the arrest, "they had about 1,200 people in Hamilton under surveillance."

Police in Hamilton, said Mandel, have been "very concerned for the safety of the Jewish community."

There seems to be a good personal relationship between Jewish community leadership and police, a reflection also, she added, on the work being done by the mayor's race relations committee.

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Israeli ambassador opens home

Kesher's first meet proves a success

By
RANDY FISHER

OTTAWA —

Capping eight weeks of organization and planning, 250 Kesherites descended on the nation's capital for their first-ever conference. And, except for an unexpected coincidence, the event got off to a good start.

The conference was culled together via the joint efforts of the World Zionist Organization, the United Israel Appeal and the Jewish National Fund. Kesher is a two and a half year old program which encourages young professionals and students to strengthen their "connection" to Israel. To date nearly 2,000 have "gone home."

The New York-based Kesher is further strengthened by Canadian support. In 1989, 25 per cent of a 550-member delegation to Israel was from Canada. The following year, the proportion rose to more than 30 per cent.

"Canadians are so committed," said Chaim Chesler, head of Kesher's advisory committee. "You care about us (Israel)."

One of the highlights of the conference took place when Israel's new ambassador Itzhak Shelef invited the Kesherites to his home. Said Shelef: "I don't regard this as my private residence ... it belongs to the State of Israel and thus to all Jews."

On the negative side, an organizational foul-up occurred when Holocaust denier Malcom Ross spoke in a room down the hall from Kesher's hospitality suite.

Launching the convention as a keynote speaker, Israel's military attache to Washington, Rear Admiral Abraham Ben-Shoshan, was uncompromising in his comments.

"I'm a military man that knows how to fight war and survive and defend the country," said the former naval commander, sheathed in full naval regalia, drawing a less-than-promising picture of the Middle East.

Ben-Shoshan, in a lacklustre speech, gave his audience "the facts." The Middle East is unstable at best with poverty, degradation, "tyrant regimes," virtually no democracy and centuries of "animosity between Arabs and Jews," he said. Syria was, and has always been the major threat to Israel and her interests, said Ben-Shoshan. Israel's northern and eastern neighbors also pose a potential risk.

He urged Kesher participants to "look at what's happening in Jordan and Lebanon and come to your own conclusions." He also ridiculed the permanence of Arab membership in the U.S.-led coalition. "The only coalition that is holding together for four decades is the whole coalition against Israel," he said.

On terrorism, Ben-Shoshan was also unequivocal. "The truth of the matter is that you cannot bring terror to act without money (from Saudi Arabia and Kuwait)," he said. "When there is no money, no political support and no country support, terror cannot be fulfilled and implemented."

Ben-Shoshan did not speak of American pressure to resolve the Palestinian issue and the Arab-Israel conflict during his speech, suggesting instead that Israel was in the driver's seat and could afford to be patient. "We have to watch what will happen. Obviously, Arafat will try to come back," he said.

Later though, in an off-the-cuff interview, Ben-Shoshan did acknowlege the existence of U.S. pressure on Israel.

Kesherites were not too impressed with Ben-Shoshan's presentation. "I didn't learn anything new," said Arnie Stamler, 32, of Toronto. "He's a military person giving you a technical overview."

Ilene Hyman, 32, of Montreal was also perturbed. "I have trouble with people who speak from experience and wisdom but who are so right-wing and narrow in their points of view," she said.

The next day, keynote speaker Professor Dan Schueftan, a research fellow at the Harry S. Truman Institute at the Hebrew University in Jerusalem, suggested that Arab behavior be assessed through a different cultural lens than what is the norm.

Yitzhak Shelef

"Arabs have a different way of acting," he said. This is to be considered and appreciated, not neglected, Schueftan said.

But this attitude must be backed up by strength. "If Israel wants to speak softly to the Arabs it must carry a big stick," he said. In the only conciliatory note of the morning, Schueftan also said, "the time for the carrot has arrived."

But, "sometimes you can't say it (peace) with flowers because they say it with guns," Schueftan said.

"Peace in the accepted sense of the word is impossible in the foreseeable future," he said. But U.S. intervention and the cold peace with Egypt in combination with confidence-building measures and time can serve as an appropriate guide and potential model.

"Whatever the Americans say, we will probably have to accept some of the pressure and conditions," he said. "If Arafat will change as Sadat did, then it is worthwhile to make far-reaching concessions," said Schueftan in an interview after his speech.

Meanwhile, Schueftan is sticking to his guns, preferring to ask a rhetorical question about the Arab value of human life. "Do you expect Arabs to treat Jews better than they treat each other?"

The potential for better Arab treatment of Jews "is like a blind man standing in a dark room looking for a black cat that isn't there," Schueftan replied. That's the reason for caution.

The Kesher conference also featured a wide variety of workshops, several in French, ranging from media reliability to young Jewish leadership to the impact of Soviet aliya.

Speech by Malcolm Ross surprises Kesher conference

OTTAWA —

Kesher conference participants got more then they bargained for when a noted Holocaust denier spoke at the same hotel they were staying at.

Malcom Ross, appearing under the auspices of the Canadian Association for Free Expression (CAFE), spoke to less than a dozen skinheads in a room down the hall from Kesher's hospitality suite.

"It should be ignored, or protested in a very dignified way," said Kesher's Ottawa organizer (and Ottawa shaliach) Reuven Solomon.

The Jewish Student's Network, a more militant segment of Kesher wanted to crash the meeting and sing Jewish songs to drown out Ross, but this did not happen. Instead, CAFE's meeting ended without incident as Ross and his cohorts retreated to Zoe's, a romantic piano/bar lounge in the hotel.

"It was a very unfortunate coincidence," said Thom Ouellette, the Chateau Laurier's weekend manager. "No one knows who's booking adjacent rooms."

Sandra Digras, the Chateau's director of public relations said that the hotel had no right to ask about the nature of CAFE's event. "It would be an invasion of privacy," she said. "We just can't start with questions of religious or political affiliation."

There was no indication that the meeting was for skinheads, she said. "A gentleman came in, in a three-piece suit and paid for the room."

The Kesher conference was advertised in Jewish media in the weeks leading up to the event, and it is not known if CAFE deliberately planned for both events to coincide.

Ian Kagedan, B'nai Brith's director of government relations, discounts the conspiracy theory. Malcom Ross regularly rents rooms in the Chateau Laurier, he said. The Kesher/CAFE conflict was merely a coincidence, Kagedan said. — R.F.

Teen activist Beallor dies

By
GIL KEZWER

TORONTO —

Elisa Beallor, a leading activist in Hashomer Hatzair, died here last Tuesday after a brief illness. She was 17.

A student at Northern Secondary School, Beallor was the madricha of a Grade 8 group in the kibbutz-oriented youth movement.

Shuli Dichter, Hashomer Hatzair's national shaliach, called her a "promising counsellor." Having completed the organization's leadership program in Israel last summer, she was going to be on staff at Camp Shomria this year, he said.

"Hashomer Hatzair has lost one of its best counsellors. It's shocking because she was a teenager. She was *echad meshelanu* (one of us)."

The funeral was held at Beth Tzedec Synagogue. Due to the crush of hundreds of mourners, the service was moved from the chapel to the main sanctuary.

Beallor is survived by her parents Dennis and Florence, brothers Stephen, Dean and Todd, and grandmother Mary.

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Shifra Hoffman laments victims of terror

Kahane supporter calls for deportation of Arabs

By
GIL KEZWER

TORONTO —
With faith in God, Israel should annex the West Bank and Gaza — "territories occupied by our Patriarchs Abraham, Isaac and Jacob" — and expel the 1.7 million Palestinians living there, says a strident supporter of Rabbi Meir Kahane, the founder of the now-banned racist Kach party, who was assassinated Nov. 5.

Disregard international opinion, Shifra Hoffman told an avid audience of over 100 at a recent Jewish Defence League-sponsored lecture at Shaarei Tefilah Congregation.

"The world will say what it always says: Jews are to blame...The world will always say 'sorry' after a Holocaust.

"It's time to have monuments for our enemies, and not for us," she thundered.

Claiming 75 per cent of Israelis support "transfer," a euphemism for mass deportation, the 57-year-old firebrand urged Canadian Jews to support the controversial idea.

"Tell (Israeli) Prime Minister (Yitzhak) Shamir 'Not one inch!'

"If Shamir sees thousands of Jews standing for (the Land of) Israel, he may put on a yarmulke and say we're annexing the territories. And the *mashiach* (messiah) will come tomorrow."

Hoffman, who founded Victims of Arab Terror shortly after immigrating to Jerusalem from New York in 1986, was on a four-month North American speaking tour to promote her agency for the bereaved — and her ultra-nationalist political views.

Impassioned speech a repeat of last one

A polished orator, she cited a handful of the 3,000 cases of Jews murdered or maimed in terrorist outrages since the founding of Israel. Much of the moving litany was a near verbatim repeat of an impassioned speech Hoffman delivered here last year [CJN March 15, 1990].

"The problem is not really the Arabs," she continued, but Jewish peace activists who have confused their enemies with their brothers.

She ridiculed Israeli leftist groups as Peace Now — pay later; the New Jewish Agenda — the old Jewish tragedy; and Women in Black — a Black Plague.

Hoffman vilified CJN feature writer Sheldon Kirshner for his review of Robert Friedman's biography of Kahane *The False Prophet* [CJN March 7]. Friedman claimed the rabbi was a former CIA informer, and that his 1966 affair with a New York model ended in her suicide.

"I say to you Kirshner, you should beg *mechila* (forgiveness)."

Looking ahead to the United States' efforts to resolve the Arab-Israeli conflict, she said, "When Bush comes to shove, Israel will shove back."

With a rhetorical flourish, she advised the U.S. president to give back Georgia to the Indians.

Hoffman, who arrived in Toronto from New York City by bus rather than plane in order to save money, appealed to Jews to join VAT's newly formed Toronto chapter.

For information contact Elaine Zeitz at (416) 782-1357.

Shifra Hoffman at a lecture last year calling for the deportation of Arabs from Israel. [Graphic Artists photo]

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A Lawyer Replies...

By JOHN SYRTASH

JOHN SYRTASH is a Toronto lawyer whose preferred area of practice is family law. His advice is in general terms only and not meant to replace a personal consultation with a lawyer. Questions can be mailed to Syrtash at Poole Milligan Hutchinson Syrtash, Suite 300, 2040 Yonge St., Toronto M4S 1Z9.

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If you obtain a divorce without asking for spousal support then you could also find it problematic to obtain a support order at a later date.

If you are Jewish and you wish to obtain a get from your husband, obtaining the divorce without asking for an order that he give you a get at the same time could make it difficult for you to do so, if not impossible, once the civil divorce has been granted.

Under the provisions of the new get law in the Divorce Act, one can only obtain an order for a get, once you are divorced civilly, if you are moving to "vary" or change an existing order pertaining to issues of spousal support, child support or custody of children.

In other words, if you obtain a divorce and no other relief it may be impossible for you to use the Divorce Act later on and I have had several clients who are now stuck precisely because their original divorce order did not recite any relief for support or custody.

Lawyers protected by insurance

Moreover, if a paralegal makes a mistake by processing a divorce without reviewing the above-noted factors, such that you are cut out of a property, support settlement or a claim, then you have no recourse against the paralegal.

What this means is, if the paralegal has no assets then you could sue him or her for negligence but would be unlikely to recover all that you have lost.

However, in most cases lawyers are protected by the insurance that governs their practise and is mandatory for them to have in order to practice law in Canada.

These insurance policies are usually for very large amounts of money and even if your lawyer goes bankrupt, the insurance will at the very least cover part of your costs if you can prove that your lawyer made a mistake when advising you. This is not the case with paralegals, at least not for the moment.

Most people think that lawyers advise against using paralegals because they are greedy and are simply jealous of the work. Yes, there are many lawyers who can be greedy, cynical, self-serving, dishonest and unscrupulous. So what? The above-noted reasons for going to a lawyer rather than a paralegal are no less true and important.

CRB Foundation to begin TV spots on historical events

MONTREAL— Canadian history will have a totally new presentation in the near future. The CRB Foundation, with the co-sponsorship of Canada Post Corporation and Power Broadcasting Inc., is launching *Heritage Minutes*, a series of one-minute dramatizations of notable people and events in Canadian history, on Sunday, March 31 at 7 p.m.

This series will be introduced on a one-hour special program *The Heritage Quiz*, to be aired on CBC, and *Questions d'histoire*, to be aired on Radio Canada.

Both specials will feature questions from a nationwide survey of Canadians' knowledge of our history. Well-known personalities and comedians will appear in different segments of the show.

The first series of *Heritage Minutes* covers such diverse subjects as political rights, heroism, achievement in sports and entertainment, women's equality and medical breakthroughs.

They will be broadcast throughout the spring and summer on the CBC network. Following the March 31 special, they will also be made available to all Canadian broadcasters.

The CRB Foundation was founded in 1986 by Andrea and Charles R. Bronfman. Its twin purposes are to support programs enhancing Canadian identity and strengthening unity among Jewish people around the world.

The foundation's programs are intended to encourage young people to deepen their knowledge and appreciation of their history, heritage and culture.

In its Diaspora-Israel and Israel programs, the foundation encourages personal contacts through travel, exchange and informal education programs.

It also maintains a modest Canada-Israel cooperation program to support initiatives that promote projects of mutual interest.

In Canada, its focus is on television and educational material and programming, envisioned in its Heritage Project.

As part of this project, a high-quality tabloid, the Heritage Post, has been published and distributed to 25,000 teachers across Canada for use in the classroom.

Bronfman noted that the Heritage Project could eventually involve a wide range of educational and community-based heritage programs.

These activities could involve partnership with federal and provincial government agencies responsible for education and culture, local historical societies, and museums.

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United Israel Appeal of Canada Inc.

The Executive and Staff of the United Israel Appeal of Canada mourn the passing of

Mrs. Hilde Hess ז"ל

*Our sincere condolences and deepest sympathies are extended to her sons, **Walter Hess**, Executive Vice-President of the UIA of Canada, and **Michael Hess**.*

Julia Koschitzky, *President*

Philip Granovsky, *Chairman of the Board*

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Post-war progress slower than laser-guided missiles

ANALYSIS

By
YESHAYAHU ANUG

The term "New Order," so much in use before and during the Gulf War, stimulated the motivation for a gigantic military effort. Now that the war machine is resting, Iraq is devastated, Kuwait's oil wells are burning, the skies are dark and the political balance of the whole area is shaken, people expect progress. But this is bound to be much slower than the laser-guided missiles, which were button-activated by well-trained pilots. Victory generates hope; it cannot produce miracles.

That the destruction of the Iraqi threat by the U.S.-led alliance has also improved conditions for attempting an Israeli-Arab settlement goes without saying, and in this respect the so-called "linkage" exists. It is not a sinister design to "strangle" Israel, as seen by some Israelis who fear it or by many Arabs who yearn for it. It is an unprecedented opportunity that should be thoroughly exploited, even regardless of its prospects to succeed or fail.

This was the spirit of the Baker tour in the region. He initiated a complex process of clarification. However, two conclusions seem to emerge at this point: the implementation of the grand "New Order" in the Gulf area will not gather momentum before the chaotic situation in and around Iraq is clarified. Second conclusion: Steps to attempt an Arab-Israeli solution can now move forward independently of the latter. End of "linkage."

Yeshayahu Anug

In dealing with the Arab-Israeli issue, Baker engaged everywhere in tough questioning to determine parameters of mutual flexibility, thus trying to clear the political minefield in preparation for the ground assault against immobility on both sides. He brought with him no blueprint for a comprehensive settlement. More important than anything else in Israel were his extended eyeball-to-eyeball meetings with Yitzhak Shamir, of which, given the well-known secretiveness of the prime minister, nothing has transpired. Nor can much be said of the long meetings in Damascus, which must have been difficult, because although Syria was part of the U.S.-led alliance against Saddam Hussein, not much warmth exists between the United States and the Syrian dictator.

Sooner, rather than later, American conclusions may be made public and an invitation to the parties to come and talk will probably be issued. There may also be some sort of international "forum," which will serve as a symbolic umbrella for such a start.

Before James Baker's arrival in the area, President George Bush restated his belief in the "territories for peace" formula. Not surprisingly, this caused excessive hopes in the Arab world and unrest among the various parties of the Israeli coalition. But it appears that, behind the local political facade, growing sectors of the population will eventually be less opposed to some territorial concessions in exchange for a safe peace, if only it is obtainable. Baker may have therefore left Israel with the impression that on this delicate issue, the ice could get somewhat thinner in government circles as well, if confidence-building measures are produced and tested. He may have concluded that Shamir, whose popularity in his party is unchallenged, is now ready to revive the Israeli peace initiative of May 1989, which later he aborted, at the cost of some credibility in Washington. If other confidence-building messages come from the Arab camp — and this is unclear too — it could be the start of a gradual healing process.

Another result of the Baker visit is the agreement to deal simultaneously with both aspects of the conflict — the relations between Israel and Arab countries and the Israeli-Palestinian issue — without one taking precedence over the other. This represents a concession to Israel, because it was indeed one of the major points of that defunct Israeli initiative. Israel was also asked to agree to soften its policies vis a vis the Palestinian population in the territories. No details have transpired. The PLO, which has put its money on Saddam, is in disgrace now, but one should not overstate the lasting importance of this development, because it may change. And then, let us not forget: The issue for Israel really never was with whom one negotiates, but about what.

When, during the Baker visit, President Bush indicated his intention to visit the area in the near future, most observers saw in the announcement a sign that the initial results of the Baker mission were encouraging enough for Bush, the politician, to associate himself with its course. He will not come if stagnation or violence or serious obstructionism on either side shall destroy the "cautious optimism" generated by the secretary's tour.

OPINION

War, intifada can't dim hope from Soviet aliya

By
PATRICIA RUCKER

Israelis are weary: weary of being attacked by missiles, knives and words. While there is no consensus, either among politicians or on the street, about how to resolve the struggle with neighboring Arab states or with the Palestinians, there is a commonality of fatigue.

That's the bad news. The good news, which would be surprising among any other people tested as they have been, is that the fatigue has not turned to despair. There is, instead, a steely determination to once again turn difficulties into opportunities.

The Gulf War ceasefire was announced on the El Al plane which carried me— —and, of more significance, 143 Soviet olim— —from Budapest to Ben-Gurion Airport. The cheers were muted. Most of the olim were exhausted; they had been up all night before the 5 a.m. flight, not knowing if they would arrive in war or peace. There were no flags or flowers to greet them, just officials who gave them the gas masks Israeli residents must still keep at hand.

They arrived in the midst of bitter controversies over a cut — now restored — in their "absorption basket" (the funds given to new immigrants to pay rent and buy necessities); the conversion of part of that basket from a grant to a loan; and the slow pace of construction of housing units for the influx of immigrants.

If they had time to read the newspapers (most of which now include a Russian section), they would have found scant attention paid to them during the first two weeks in their new home. Speculation on the purpose of U.S. Secretary of State James Baker's visit dominated the news.

But one item would have caught their attention — the deaths of four women, stabbed in a terrorist attack at a bus stop in Jerusalem. One of the victims was one of them, a Soviet Jewish grandmother, in Israel for only two months.

If one measures by column inches or airtime, the arrival of fewer than 150 Soviet olim on the day the Gulf War halted was of less importance than the anxieties produced by the flurry of post-war diplomatic activity. But the anguished reaction of Israelis to the death of 61-year-old Beila Levitsky, whose name led nearly all the reports of the murders, is telling. The country grieved for all four, but Levitsky's death was seen as a special outrage. The chief rabbi of Jerusalem drew the connection: "Two months ago, she escaped the pogroms of Russia and immigrated to Jerusalem. She was murdered by an animal," Rabbi Yitzhak Kolitz said at her funeral.

It is from the Soviet aliya that war- and intifada-weary Israelis draw their hope. Some of that hope may be wishful thinking: a number of Israelis told me that "the Russians" would change everything from the economic situation to the electoral system. And some of it may only exacerbate the political manoeuvring as all the parties jockey for the Russian vote.

But in the towns and villages of Israel, amidst the anxiety of drought, unemployment and a housing crisis, the work of absorption goes on. In Rishon LeZion, a town official's desk drawers and file cabinets were filled with cutlery and linens donated by townspeople. And a private food processing and retailing firm, Pikante, runs an ulpan in its factory and provides employment for the students. In Metulla, on the Lebanese border, two Soviet Jewish ice-skating champions now teach local children hockey and figure skating in a sports centre built with contributions from Canadian Jews.

For a Diaspora Jew, the mood in Israel is both heartbreaking and awe-inspiring. It seems fundamentally unjust that after the nights of terror, the days should again be filled with fear; that the war cost Israel $2.5 billion (U.S.) — five per cent of its gross national product — at a time when it is struggling to absorb immigration on an unimaginable scale; and that, on the national level, party politics on both the left and right seem to produce more posturing than policy.

What is awe-inspiring is that, in spite of their weariness, Israelis are determined to make the sacrifices necessary to absorb the Soviet Jews. I was told, over and over again, "Five years from now, the country will be booming." I was also told, with characteristic Israeli bluntness, that now that the war was over, Jews in the Diaspora should start filling the planes again. (Twenty per cent of that loss in GNP was in tourism.)

In the aftermath of the Gulf War, the sense of being pressured by outside forces was almost universal. The Israelis I met did not complain. It was their responsibility, they said, to deal with the politicking and the peace process and the aliya. What they did ask was that the Diaspora come to be with them, to lift their weariness and share their hope.

Solution to refugee problem requires many sacrifices

COMMENTARY

By
ARTHUR HERTZBERG

Israel's Prime Minister Yitzhak Shamir claimed recently he is eager to negotiate the future of the West bank and Gaza.

Secretary of State James Baker, visited Jerusalem to lead, or cajole, the Israeli government in the direction of trading land for peace.

But that is not the direction Shamir's government wants to go.

The question remains, what is there to negotiate?

The future of the West Bank and Gaza cannot be settled in a vacuum.

Both the Israelis and Palestinians are beginning to learn that a settlement is possible only if it accounts for the more than two million Palestinians living in the various Arab states, many of whom may want to live in a Palestinian state.

The unpleasant truth is that a solution to the problem of the Palestinian refugees would require sacrifice by Israel, by the Arab states and by the Palestinians themselves.

It has been easier to argue about which Palestinians are acceptable as representatives of the West Bank and Gaza and whether Israel would ever allow the dread word "sovereignty" to be mentioned in negotiations.

Such discussions could easily eat up a year, until the United States is in the midst of a presidential campaign, or two years, by which time Israel would be electing a new parliament.

The "peace process" would serve again to avoid difficult decisions.

What is being forgotten, though, is that the West Bank and Gaza are already, de facto, a separate realm.

In East Jerusalem and in the territories, the leaders of the intifada are obeyed.

When the Gulf War began, the thousands of Arabs who crossed over into pre-1967 Israel were immediately denied entry on security grounds.

Their jobs as menial laborers, since filled by Soviet immigrants, are not likely to be returned.

Even despite this separation, most Israelis, including many moderates, support Shamir's refusal to countenance Palestinian sovereignty.

Even Israelis who accept "the principle of territory for peace," as U.S. President George Bush put it in a recent speech to Congress, still fear that a Palestinian state would inevitably follow the Israeli example in enacting its own Law of Return.

Many Palestinians in Kuwait sided with Iraq and many are now seeking new homes.

Could a future Palestinian government on the West Bank, no matter what promises it might have made to limit its population, refuse entry to such refugees?

Until now, many Palestinians have refused to accept any status other than that of refugees, insisting they have a right to return not only to the West Bank and Gaza but to Haifa and Jaffa.

The Arab states, with the exception of Jordan, have made it difficult or impossible for Palestinians to acquire local citizenship or the right of permanent residence.

Unless the Palestinian leaders and the Arab states decide to share responsibility for the future of many Palestinians, even a triumphant United States will be unable to push Israel toward accepting a Palestinian state.

Yet the best chance for peace is now.

An Israeli majority might vote for a settlement if it is reassured that the Palestinian state will not teem with angry enemies.

After their disastrous alliance with Saddam Hussein the Palestinians know they must move to a compromise.

The Arab states are clearly tired of their tensions with the Palestinians.

All that is needed is money.

The Arabs of the West Bank and Gaza, now largely separate from Israel's economy, are in deep economic difficulty.

If the Arab states do grant permanent residence and a place in their economies to the Palestinians, they will need help creating new jobs.

The governments that have been pleading the cause of the Palestinians will now have to join in providing massive economic aid.

The Israel-Palestinian conflict can be solved only as part of a larger plan for the reconstruction of the Middle East.

The pan-Arabism of the dispossessed continues to endanger many Arab governments, including the members of the coalition and Israel.

After the Second World War the United States led the political reconstruction of Europe, an effort that helped make peace, after centuries of war, between France and Germany.

The embitterment between the Arabs and Israel will end only within such a larger settlement in the Middle East.

(Arthur Hertzberg, professor of religion at Dartmouth, is a vice-president of the World Jewish Congress.)

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Editorial/Letters

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

Nisan 14, 5751 — Pesach - First Day
Candlelighting: Montreal 5:58; Toronto 6:19

A time for giving

One of the customs of Passover, dating back to talmudic times, is that of *maot chittin*, (literally, money for wheat), the giving of charity to provide the staples of Passover for those unable to afford them.

Three weeks ago, in Toronto, The Canadian Jewish News carried an unusual supplement — a brown paper bag, which readers were invited to fill with Passover groceries and take to the offices of the National Council of Jewish Women, Toronto section. Council, the Board of Jewish Education, the Jewish Immigrant Aid Services and the Jewish Family and Child Service joined together for the sixth consecutive year to provide kosher le Pesach food to those whose budgets would be stretched thin by the requirements of the holiday.

In Montreal, B'nai Brith reported that the number of Passover food baskets it is distributing this year is expected to exceed the 1,400 given out last year. The growing number of similar efforts in Jewish communities throughout Canada and the United States, and the year-round work of organizations like Mazon Canada, the Canadian branch of the North American Jewish food bank, demonstrate that there has been poverty even in the midst of recent affluence.

Now, during a recession, we are being pressed to meet both local needs and the enormous demands of Soviet and Ethiopian aliya on Israel. As The CJN's recent examination of the effects of the "crunch in the community" show, in spite of our unprecedented generosity to Operation Exodus, there is a shortfall.

There is one obvious remedy — give more. But there are others, not so obvious, which can make the funds already contributed go further.

First of all, we can spend our travel dollars in Israel. By bringing foreign currency into the country, tourism reduces Israel's deficit in its balance of payments. And tourism creates jobs — surely one of the best ways of turning money into "wheat."

We can also turn time into money. Volunteers enable staff in hard-pressed institutions to provide a level of service and comfort that money alone cannot buy, and extend the reach of those institutions into the community.

Nor should we limit our generosity to a narrow definition of the Jewish community. Many of our hospitals and institutions which provide services to the general public are supported by charities like the United Way. When we contribute our funds and our talents to the larger community, we are helping to build a society in which we can live, as Jews, in dignity and freedom.

This *is* the festival of our freedom. But we cannot be truly free so long as others are bound by illness or poverty or loneliness.

Arms sales opposed

While Prime Minister Brian Mulroney and his minister of external affairs, Joe Clark, may have differing opinions about the credibility of the PLO, they share a common view on the dangers of unrestricted arms sales to the volatile Middle East.

In fact, during the recent visit of U.S. President George Bush to Ottawa, Mulroney displayed an admirable independence of mind by stressing the dangers that an unimposed arms race in the Middle East might pose in the near future. The prime minister, to his credit, took a stronger view on this subject than the American president.

One of the things that has been learned from the Gulf crisis is that Iraq was able to build up its formidable weapons arsenal by securing technology and the financing to acquire that medium — from American sources.

According to William D. Hartung, writing in the New York Times (March 17), the Atlanta branch of an Italian bank (Banco Nazionale del Lavoro) provided $3 billion in unauthorized credits to the government of Iraq.

Those credits were used to purchase chemicals, machine tools, high-speed electronic devices and "other components for Iraq's nuclear, chemical and ballistic-missiles programs."

In addition to the participation of American banks in the financing of Saddam Hussein's arsenal, the American Department of Commerce granted export licences to Iraq for $1.5 billion worth of "dual use" equipment, that is to say, items which could be used in the manufacture of nuclear weapons.

The lesson from this experience, in the wake of the Iraqi invasion of Kuwait and the Gulf War it precipitated, is that the time has come to stop pouring arms into Third World countries to "prop up American allies of the moment against the enemy of the moment."

The Canadian government seems to understand this and the stand it has taken on the issue should be applauded.

TO THE EDITOR:

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

NO FLIP FLOP

Lou Seligson requested an interview to profile me (CJN, Feb. 28). His introduction demonstrates a simplistic, antagonistic view which he expanded extensively during the profile on me.

I was unable to deter Mr. Seligson from his view that the United States' sole interest in this war was world power, control and oil.

Like many people, he cannot understand that the Israeli Peace Movement is primarily concerned with the security and survival of a Jewish State. Because of this concern for security, it views the continued occupation of the West Bank and Gaza as inimical to this purpose.

The occupation is a cancer eating at the fabric and soul of Israel. In its concern for the security of the state of Israel it is entirely consistent to support the destruction of Iraq's military potential. There was no flip flop, no torpedoing, no world turning upside down or 180 degrees. If Mr. Seligson wishes to profile people he would do well to explain their views, not his own.

Frank M. Guttman, M.D.
Montreal

* * *

DESERVES F MINUS

Re: Jewish Groups Give Immigration Report Mixed Reviews. (CJN, Feb. 28)

I give it F minus. It has nothing to do with Jewishness but common sense.

The council says, and I quote: "The Council believes there are modest financial benefits for the country but they are hard to measure and almost insignificant."

What a lot of drivel. I will quote only two examples to the contrary. After the First World War eastern European farmers, mainly Hungarians, came to southern Ontario and converted the sandy soil which the Canadians didn't know what to do with into Ontario's most productive land by growing tobacco.

Before the Second World War the Koerner family from Czechoslovakia came to British Columbia. There grew a tree (I believe they called it tamarack) which the Canadians used for fuel. The Koerners came up with the idea of kiln-drying and out came the Western Hemlock, a valuabe source of lumber.

Concluding, the Council argues that: "Overall, it is not economic impact that should determine immgration policy, but social and humanitarian consideration."

You have to realize the Economic Council is a government financed think tank whose thinking will influence policy. They want to tell you that the 12,000 Czechs who came in 1968-9 who were mostly college graduates had the same impact on the Canadian economy as the same number of illiterate laborers.

They also want to apologize for not opening the doors of Canada now to the Russian Jews of whom two per cent hold post-graduate degrees when Canada has some 100,000 jobs open which cannot be filled for lack of suitable applicants.

Rudy Brill
Corunna, Ont.

* * *

GERMAN INDUSTRIES TO BLAME

The article German Government Criticized for Providing Weapons for Iraq (CJN, Feb. 28), summarizes my recent talk to the National Counicl of Jewish Women. Unfortunately, the otherwise accurate account of my remarks contains an error which should be corrected.

The headline evidently refers to the article's second paragraph, which begins: "The German government helped the Iraqis develop the now-infamous Scud missiles that have arched from Iraq into Israel and Saudi Arabia. . . ." This is a misstatement of what I said as well as of the facts.

I did not claim that the government of the Federal Republic of Germany had supplied know-how, equipment, or labor to the Iraqis. I did say that this was done by a number of German industries. Although it now appears that German companies may not have been involved in modifying the Scuds, the government of the Federal Republic can and should be criticized for having failed to prevent German industries from providing Iraq with material and expertise needed for developing other weapons of mass destruction.

Mark J. Webber
Associate Professor
York University
Toronto

* * *

Cayle Chernin

LIBRARIAN'S VIEW POINT

With reference to Library Seeks New Funding After Break With Federation: (CJN, Jan. 17).

The Toronto Jewish Library is one of the most unique institutions outside of Israel and there is none other like it in North America. It provides a tremendous service to the community.

While I have been president for a short time, the library has been here for 50 years. When the public became aware that for unfathomable reasons the Toronto Jewish Congress had become disenchanted with the library, a tremdendous protest was raised.

The philosophy of the library has always been to live in harmony with the community. We tried to implement every change that Congress wanted, even when it appeared to be "change for change's sake alone."

Congress wanted a variety of changes in structural procedure: We gave them that. Congress wanted an aggressive outreach program: We redoubled our efforts with schools, synagogues and all Jewish societies. We were limited only by the limitations of our funds, which did not increase.

They wanted a small board of directors with TJC appointees: We created such a board, at a loss of many valuable minds and past supporters. They then wanted us to close up or radically reduce our size and scope: that we could not go along with. So they cut our funds, attempting to close us anyway; and that is the issue between the library and the Congress.

The local people in Toronto all appreciate the library and enjoy its service. The kind of support we are getting right now is a testament to that. The world, the State of Israel, and the Jewish people in general now face trying times. There is a universal call for Jewish solidarity. In this atmosphere the library serves a tremendous purpose providing the knowledge base for Jewish commitment. Would someone please tell the TJC that solidarity begins at home?

Cayle Chernin
President, Albert. J. Latner
Jewish Public Library
Toronto

QUESTIONS CHRETIEN'S STAND

I refer to your interview with Liberal leader Jean Chretien (Feb. 21). I do not think Mr. Chretien instills much confidence in the Jewish community if he becomes prime minister when he uses as precedents former Liberal prime ministers. It is interesting that he omits the name of Mackenzie King who denied the pleas of Jews to immigrate to Canada in the face of their destruction at the hands of Adolf Hitler.

Mr. Chretien ducks the questions about Pierre Trudeau and his reluctance to prosecute Nazi war criminals. The case of Helmut Rauca was not a liberal achievement but rather a request by Germany for extradition of a Nazi war criminal. It was not until the Conservatives came to power that the then justice minister, John Crosbie, established the Deschenes Commission which eventually led to legislation pursuant to which Nazi war criminals are now being prosecuted.

Finally, would Mr. Chretien explain with whom Israel should sit at an international conference. There is not an awful lot for Israelis to talk about with the likes of Saddam Hussein, Yasser Arafat and Moammar Khadafy.

It seems to me that if Mr. Chretien is soliciting the support of the Jewish community in his quest as Prime Minister of Canada then he would do well to distance himself from all former Liberal Prime Ministers except perhaps Mike Pearson.

It is all very well for Mr. Chretien to describe himself as a man of principles but if those do not include a commitment to prosecute Nazi war criminals and unqualified support for the survival of the state of Israel then he best start looking for voters in other than the Jewish community.

Bert Raphael
President, Jewish Civil Rights
Educational Foundation of Canada
Toronto

* * *

NO PLACE LIKE ISRAEL

In your Feb. 14 issue Kevin Rackman says he never had seen Israel.

He does not know what he misses, I always believe Israel is the best in holidaying. It was my sixth visit, I went despite the thoughts of war!

I was told to cancel by many. I said "No," I went Nov. 12 and stayed for 6½ weeks, no problems.

I took my husband who lived 11 years in Israel too. We had the nicest holiday, we were on the bus to Eilat behind the bad tragic incident Sunday morning from Tel Aviv, we felt very upset at it!

What about the incidents around you. Does not every place you travel have incidents, plane crashes, car accidents, bus tragedies? I say go to Israel and G-d with you in your heart.

Israel, Eilat, Massada, Bnei Brak, Jerusalem, there is so much naches when you see Yiddishkeit everywhere, I am going again very soon.

Esther Meyer
Calgary

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

* * *

STERN

Stern is a star, a popular Jewish surname.

Gluckstein is a lucky star, and Morgenstern is a morning star.

The legendary hero Bar Kochba bore a name which in Hebrew means son of the star.

Opinion

Four cups of wine can still be appreciated

The world didn't quite unfold as expected, but ...

By
J. B. SALSBERG

Let's start with a confession.

When I was young, and that is, kein ayin horeh, some time ago, countless millions around the world dreamed in technicolor of the "new world" that was dawning. Some even boasted of being "children of the 20th century," the builders and the heirs to a perfect society.

The Jewish sector of those idealist dreamers envisioned the fulfilment of the dreams of the Jewish prophets of old, when the lion and the lamb will pasture side-by-side, in perfect harmony.

Now, when I am of mature age, the attainment of those lofty goals is still beyond, very far beyond the horizon — if there . . .

It was the devastating fires of the Persian Gulf War that illuminated the distance, the very long distance that mankind still is from the prophetic age when men will no longer raise swords against each other.

But it wasn't only the Gulf warfare and all its frightfulness that depresses deeply; rather it is the inhumanities that war revealed between peoples of the same racial and religious origins and practises.

Ancient cities turned to rubble. Countless unarmed men, women and children slaughtered and left to rot in the ruins or the roadsides. And the supreme irony is that all those victims perished in the belief that they, all Muslims, were serving Allah, the Arabic name for the "Supreme Being."

J.B. Salsberg

While immersed in such troubling thoughts I heard my own inner voice saying: Is the Christian world different? Is the Hindu world not the same? And I must admit that those religious worlds are in no way different.

I recall that during the First World War, Christian blocks of European nations fought each other to the death. I recall the time when I, a young lad, went with other boys to see the "wooden ships" that were being built on Toronto's eastern lakeshore for use in the war. And I also recall reading in the papers and seeing pictures of Christian ministers blessing each such ship and praying for their success in sinking the enemy ships that they may encounter.

The German shipyards must have performed the same ceremonies when they launched their ships. Were the Christian churches then different than the Islamic leaders of Iraq now?

Oh, yes; were the Christian Nazis less brutal, less inhuman towards the Jews during the Holocaust than are the Islamic nations who gas, burn and otherwise murder hundreds of thousands of their "co-religionists" in the Gulf War?

After observing the pattern of brutality and genocide that was and still is the way of life (or death) in the Christian West and in the Islamic East, a Jew may be excused for saying: thank heaven for having created me a Jew.

But my troubling inner voice makes itself heard and says: If Jews were more numerous than they are and if they were concentrated in one territory, say in Israel, would they act differently towards their neighbors than do the Islamic nations towards each other?

And I hear my inner voice replying; I don't know. But, thank heaven for keeping us a small nation because, in this sinful world, the larger a nation is the larger their inclination to sinful deeds.

Well, enough is enough. What troubling thoughts enter my mind lately! And when? Erev Pesach! On the eve of our joyous celebration of our people's liberation from Egyptian slavery!

It seems that only a people that had to fight for its freedom can appreciate freedom. We had to and we did and we, therefore, celebrate the exodus from Egypt with great joy for thousands of years. And, as the Hagadah advises us; every Jew of every generation shall consider himself as if he (that's me and you) were among those that fought and won our liberation from slavery.

Yes, and may the warring and suffering people of the Islamic world around the Persian Gulf, be blessed with peace and with the establishment of eternal peace between all of them and the Jewish state of Israel, amen.

Yes, the world is still a very long way from the prophetic visions of the end of time. Nevertheless let us raise each of the four cups of wine at the Seder tables in appreciation that we are Jews; that we are of the people that raised the inspiring objective of a world that will turn the swords into ploughshares and where the lion and the lamb shall graze side by side.

Lechaim!

Majority arrived from the Ukraine

Soviet Jewish aliya will transform Israel for the better

By
RABBI W. GUNTHER PLAUT

Statistics have a way of boring just about everyone. For reasons I do not care to study too closely, I am somewhat of an exception: I like to pressure them and frequently find them fascinating. The latest batch of figures issued in the Canadian Jewish Congress' Soviet Jewry Bulletin is a case in point, and I would like that you, too, might enjoy a look at some aspects of that great and miraculous phenomenon of our Jewish present, the Soviet Jewish aliya.

• In 1990, almost 200,000 olim and olot arrived in Israel. The majority did not, as one might expect, come from the Russian Republic (the largest in Soviet Russia with Boris Yeltsin as president) but from the Ukraine.

• However, when we look at cities, we find that the greatest number came from Leningrad, closely followed by Kiev, Tashkent and Moscow, all of which contributed more than 10,000 immigrants each.

Rabbi Plaut

• Age distribution: About 28 per cent were children and teenagers, but only seven per cent were of the army and college age. About half of all immigrants were between 25 and 64; of the rest, some 12 per cent were over 65. Nearly 900 men and women were over 86 years of age.

• Over half of the olim and olot had professions or professional training. Thus, nearly 25,000 were engineers, 6,000 were doctors and dentists, 4,500 nurses and parametics, 5,000 writers, artists and musicans, 12,500 technicians of various kinds, 15,00 were adept at industrial and construction trades and 4,000 pursued the social sciences.

• More than half of all immigrants settled in the central area, at least initially. This is the area which includes Tel Aviv, part of the Sharon plains, and the land down to Ashkelon. Thirty-three per cent went to Haifa and the north, 16.5 per cent to the Jerusalem area (two-thirds of whom settled in Jerusalem itself), and the rest to Beersheba and the Negev. However, the city which by itself has the largest number of immigrants is not Tel Aviv but Haifa, followed by Tel Aviv, Jerusalem and the towns around Haifa. Carmiel and Upper Nazareth were the cities where the percentage of Soviet olim and olot in the total population was the highest.

• Currently, seven per cent of Israel's total budget is scheduled to be spent on immigrant absorption, but for 1991-92, this figure is likely to double.

• Finally, if you have followed me so far; here is a look at how aliya has gone since the state first came into being. Even though the present aliya is enormous and has an almost incalculable impact on Israel's future, it still does not in relative terms approach the impact of the aliya that took place between 1948 and 1951. In those four years, the original population that fought the War of Independence was nearly doubled. This time, while the absolute numbers will be larger, the percentage of immigrants to the population will be "only" 25 per cent.

It all adds up, however, to a new wonderland. Israel will be transformed and I have every reason to believe that the transformation will be immensely beneficial.

Grandpa had own way of leading

Pre-Pesach preparations help recall past seders

By
ERICA MEYER RAUZIN

My father's parents lived in a spacious apartment on Chalmette Drive in Atlanta. The street was shady, and the apartment had a big living room with shiny white floors and lots of breakable but enticing decorations.

My grandparents had two sons, two daughters-in-law, five grandsons and one granddaughter, me. We all gathered at their apartment on major holidays; the most memorable among them is Passover. We would crowd in, boisterous boys and all, tumbling into Grandpa's quiet den, rifling his office supplies, strewing his poker chips on the dark plaid rug.

Erica Meyer Rauzin

At Pesach, the apartment smelled wonderful: the sweet steam of tzimmes, the richness of the roasting chicken. (Until I was 12 or so, I thought my grandma was the best Jewish-style cook in Atlanta. Then I learned that her housekeeper, Flora, was the best Jewish-style cook in Atlanta.)

But Grandma was the best co-ordinator and hostess. She permitted easy access to her big kitchen, although she and Flora were both frantically busy getting Seder on the table, and although rows of breakable glasses and china stood at the ready, perilously near the edge of the counter.

Even today, the sense of pre-feast readiness in her Seder kitchen comes back to me when, after I've cooked for hours, at last the guests arrive for Seder at my house.

Grandpa had his own way of conducting a Seder: it began with great ceremony and ended with tumult. He'd break the afikomen into six pieces — one for each grandchild to find — and tuck the pieces all over the apartment. I suspect he actually broke it into 10 portions or more because each of us always found a piece — even the toddlers. And, on at least one occasion, I happened across a stray, stale fragment of afikomen well into mid-summer.

Grandpa offered two forms of payment for the afikomen: a dollar bill for each finder, and (for those who hung around until the grownups got back to the living room) shards of semi-sweet chocolate candy, shaped like matzah, studded with chips of almond.

I've always loved semi-sweet chocolate, but nothing today tastes as wonderful as those chocolate matzahs. (That includes the current version of the same chocolate matzahs, which are still produced, though it may be that the missing flavor is nostalgia.) Grandpa took some risk in sharing chocolate with us.

Little kids hoarding bits of chocolate tight in their fists meant little kids with messy fingers and Grandma's sofas were upholstered in a luxurious fabric of broad white and black stripes.

But Grandma took the same risks: her dining chairs were hardy turquoise vinyl, but her placemats were linen, and gravely threatened by red horseradish and winey charosseth. Grandma (or Flora?) made wonderful charosseth, smooth-textured and very sweet.

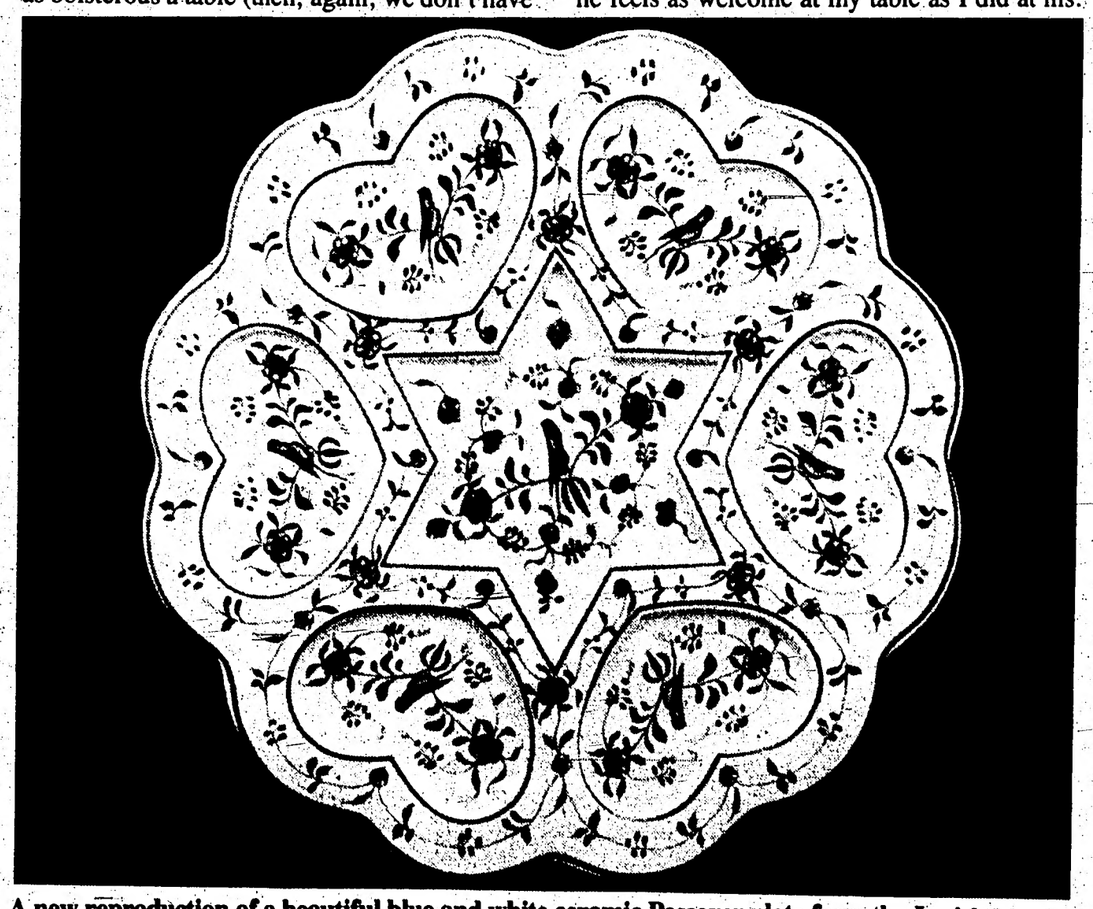
When we were small, we'd nibble little pinches of it while Grandpa led the Seder. We'd be full by the time the Red Sea was crossed. Grandpa wasn't fooled; if anything, he encouraged us. In fact, he sacrificed a certain decorum to help us feel participatory during Seder.

Thus, the drips of wine marking the 10 plagues became rivulets across our plates and the opening of the door for Elijah became a foot race, but we all learned the magnificent tale of the exodus and we all felt close to each other.

Even with the fun and food and frolic, Grandpa got Passover's message across to us, and made us shiver with children's half-comprehension of something bigger than ourselves when he intoned, "Next year in Jerusalem."

Today, we don't abbreviate the Hagaddah quite as much as Grandpa did, and we don't keep quite as boisterous a table (then, again, we don't have five boys!). But we still hide at least as many pieces of afikomen as there are children, and we still make a mushy, sweet version of charosseth.

Although my Grandpa — who loved me, and spoiled me, and taught me the value of hard-earned money — has been dead more than five years, Passover makes me feel he is close by. Somehow, when the door is opened for Elijah, I sense Grandpa coming in, as well. And I hope he feels as welcome at my table as I did at his.



A new reproduction of a beautiful blue and white ceramic Passover plate from the Jewish Museum's collection (Vienna, circa. 1900).

Backgrounder

PLO hurt but not finished

Arafat squandered gains by supporting Iraq

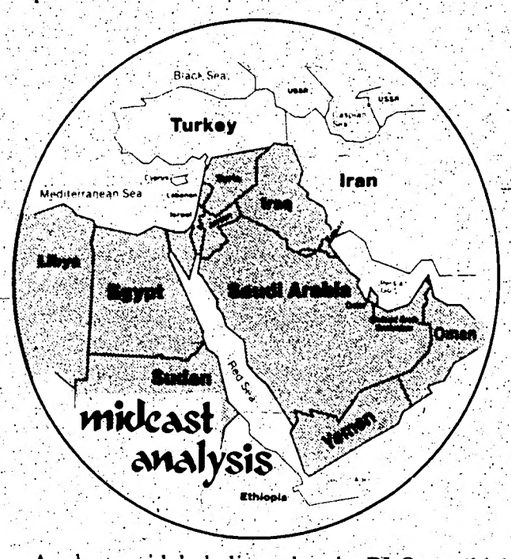
By
SHELDON KIRSHNER

It has been less than a brilliant year for Yasser Arafat and the organization he heads, the PLO.

Reaping the whirlwind after identifying itself with Iraq's invasion, annexation and brutalization of Kuwait, the PLO is clearly hurting.

Its miscalculation has cost it dearly in Israel, the territories, the Arab world, Western Europe and the United States.

The PLO has faced adversity before — the 1970 civil war in Jordan and the 1982 Israeli invasion of Lebanon, to give but two examples. But the crisis triggered by the PLO's identification with Iraq and its president, Saddam Hussein, has badly tarnished, if not discredited, the umbrella organization recognized by the Arab League and more than 100 countries as the "sole, legitimate representative of the Palestinians."



Analysts widely believe that the PLO — which was riding high as late as last spring — has probably squandered gains generated by its late 1980s peace offensive and its promotion of the intifada, both of which placed Israel on the defensive.

In 1988, the Palestine National Council accepted the principle of partition in historic Palestine and embraced United Nations resolution 242 — which acknowledges "the sovereignty, territorial integrity and political independence of every state in the region and their right to live in peace within secure and recognized boundaries." In December of that year, under international pressure, Arafat explicitly recognized Israel and renounced terrorism, developments that strengthened his hand.

The intifada, or Palestinian rebellion, not only underlined the Palestinians' determination to win nationhood, but triggered heretofore unprecedented world sympathy and support for the 1.7 million Palestinians living under Israeli military rule on the West Bank and the Gaza Strip.

But in self-destructive fashion, the PLO frittered away its hard-won achievements.

First, the PLO refused to condemn an aborted raid on Israeli beaches by one of its constituent members, the Palestine Liberation Front, headed by Mohammed Abbas (who was involved in the 1985 Achille Lauro affair). As a result, the United States suspended its dialogue with the PLO, much to Israel's satisfaction and relief. Arafat's reluctance to denounce the Palestine Liberation Front was based on two factors: his reluctance to break the facade of PLO unity, and his frustration with Israel's absolute refusal to recognize or negotiate with the PLO, let alone acquiesce in the establishment of an independent Palestinian state.

Yasser Arafat, here with President Hosni Mubarak of Egypt, miscalculated by backing Iraq.

Second, the PLO sided with Iraq over Kuwait, refusing to condemn unequivocably Iraq's aggression or to countenance the dispatch of Arab and Western forces to Saudi Arabia to confront the Iraqis. For Arafat, Saddam Hussein was a Messiah in the flesh, but a false Messiah, as it turned out.

Although Arafat set the tone for PLO policy in the Persian Gulf, the PLO's leadership was not unanimous in its support of Iraq's ill-fated venture in Kuwait. Salah Khalaf (Abu Iyad), Arafat's deputy, reportedly disagreed with Iraq's invasion, and thereby incurred Saddam Hussein's unforgiving wrath. On Jan. 14, two nights before the multinational coalition launched the air war against Iraq, Khalaf and two aides were assassinated in Tunis by a gunman associated with Abu Nidal, who has close ties with the Ba'athist regime in Baghdad.

Khalaf's cold-blooded murder did not appreciably affect Arafat's policy in the Gulf. Arafat showed up in Baghdad and was photographed hugging Saddam, which deeply angered Saudi Arabia and the Gulf states. And in a peace plan he submitted to forestall a Gulf war, Arafat outraged Arab opinion by calling for a partial Iraqi withdrawal from Kuwait but a full withdrawal of Western forces from the region.

What is more, Arafat enthusiastically touted linkage, Iraq's disingenuous but ill-fated attempt to link Kuwait's destiny with that of the Palestinians.

And on the eve of the Gulf War, the PLO representative in Lebanon, Zaid Wehbe, further damaged the PLO's image by issuing a warning that U.S. interests around the world would be attacked in the event of armed conflict.

During the war itself, the Palestinians inflicted untold harm upon themselves by racing to rooftops to cheer and shout "God is great" as Iraqi Scud missiles rained down on Israel. Israelis who support the notions of territorial compromise and Palestinian self-determination were disillusioned by the Palestinians' reaction. "Reconciliation with the Palestinians will be even more difficult than before the war," wrote Shlomo Avineri, the former director-general of the Israeli Foreign Ministry, in a lament that spoke volumes.

The worst was yet to come, as the Israeli government sharply curtailed the number of Palestinian day laborers allowed into Israel. The new rules were not only intended to create employment opportunities for Soviet immigrants. They reflected a profound desire on the part of numerous Israelis to disentangle themselves from the Palestinians, most of whom depend on Israel for their livelihood.

The curfew slapped on the Palestinian inhabitants of the territories, the longest since the Six Day War, damaged the already reeling Palestinian economy. Israel adopted the measure to stifle pro-Iraqi Palestinian demonstrations.

To make matters worse, Palestinian workers in the Gulf lost their ability to send remittances to their families in the territories, while aggrieved Kuwait and Saudi Arabia cut off their subsidies to the PLO.

In Kuwait, the PLO has endangered the existence of the Palestinian community, one of the largest and most prosperous in the Arab world.

Kuwaitis who resisted Iraq's occupation claim that many Palestinians co-operated with Iraq. Thousands of Palestinians may yet be deported from Kuwait. The rest will be carefully watched, while those who fled during the Gulf crisis may not be permitted to return.

It is abundantly clear that the PLO's pro-Iraqi position has fanned intense resentment and hatred in Kuwait. Shortly after the Iraqis fled in disarray, Kuwait's crown prince, Saad al-Abdullah al-Sabah, expressed "deep anger" with the PLO (but added that Kuwait would continue to provide moral and financial assistance for a Palestinian homeland.)

The Saudis, who contributed a fortune to PLO coffers, feel betrayed as well. There are reports that Saudi Arabia may try to replace Arafat or to encourage an alternative leadership to the PLO.

In Lebanon, Arafat's last viable military base, the PLO is also in trouble.

On Jan. 29, the PLO opened a "second front" in Lebanon in aid of Iraq, firing a barrage of missiles at northern Israel. The rockets landed in Israel's self-declared security zone in southern Lebanon, without causing casualties or property damage.

Israel hit back hard, silencing the Palestinians with artillery strikes and air raids. These exchanges prompted Lebanon's president, Elias Hrawi, to step in. Warning the PLO not to mount raids on Israel from Lebanese soil, he declared: "Those we had received with open arms and treated equally with Lebanese are the ones spreading evil in the south. The liberation of Palestine cannot be fulfilled by the firing of Katyusha rockets."

Lebanon's tough reaction is a function of its desire to disband all militias, including Palestinian ones, and to regain control of the countryside. For the PLO, this is doubtlessly a severe setback. (By the same token, Lebanon wants Israel to abide by a 1978 United Nations resolution and withdraw from southern Lebanon. In an appeal to the United States, Hrawi asked President George Bush to force Israel out of the security zone.)

It's debatable whether the United States will be sympathetic, given the instability in southern Lebanon. But Washington's attitude to the PLO is far clearer in the wake of the Gulf War. Bush has discounted a role for the PLO in the peace process, while Secretary of State James Baker has indicated that his meeting with pro-PLO Palestinians in Jerusalem recently does not portend a resumption of the United States' dialogue with the PLO.

In Western Europe, the PLO has taken a considerable fall, with the European Community having announced that it will boycott contacts with the PLO for the time being.

But Arafat's folly in support of Iraq does not necessarily mean that the PLO is finished or that the Palestinian cause has been dealt a fatal blow. The PLO, though wounded, remains a powerful force, especially among Palestinians; the United States has just acknowledged the Palestinians' "legitimate political rights"; the Soviet Union backs the PLO; and last week, France said it is willing to deal with Arafat once again.

Jewish soldiers aren't forgotten

By
STEWART AIN

NEW YORK —

Judging by the amount of food and letters they have received in recent months, the estimated 1,000 to 1,500 Jewish troops in the Persian Gulf have not been forgotten by the American Jewish community.

"One of the (Jewish) chaplains told us his tent is beginning to look like a post office," said Rabbi David Lapp, director of the JWB Jewish Chaplains Council. "It's just wonderful. I can't express myself too much about what's been happening."

Rabbi Nathan Landman, deputy director of the Chaplain's Council, echoed that sentiment, saying support for the Jewish troops "has been overwhelming from all over the country — from religious schools to Jewish community centres."

One Jewish chaplain in the Persian Gulf wrote Lapp that the response of the Jewish community has made the non-Jewish troops envious.

There are eight Jewish chaplains in the Gulf area — six on the ground and two aboard ships — to care for the spiritual needs of Jewish troops. A ninth Jewish chaplain is in Israel with American troops manning the Patriot missile system. In addition, there are about 30 lay Jewish leaders in the Gulf who assume a role similar to that of a congregation president.

"He co-ordinates the activities of the Jewish troops," Lapp explained. "If he is capable, he conducts services. Otherwise, he tries to find someone who is."

Many of the Jewish troops in the Gulf keep kosher, most of them among the more than 200,000 reservists who have been called up.

"When it comes to professionals among the reservists, many of them are our boys, and many of them are religious and *shomer Shabbat* (keep the Sabbath)," said Lapp.

He said it is impossible for his office to provide all the kosher food necessary for them and that although the military is "supposed to take care of their needs," it has been left to the individual serviceman's spouse and family to provide much of the kosher food.

"Some of the chaplains have called to say they need (more) kosher food," he said.

That word was spread to many Jewish organizations by Rabbi Michael Ackerson, a former New Yorker who was an army chaplain stationed at Fort Bragg, N.C., until his reassignment in December to the Persian Gulf.

One of the most enthusiastic responses to that plea came from the Jewish community in Broward County, Fla. The Community Relations Committee (CRC) of the Jewish Federation of Greater Fort Lauderdale contacted synagogues and Jewish organizations throughout the county and collected 32 cases of non-perishable kosher food.

"We got lots of canned food, boxes of matzot and even chocolate," said Joel Telles, director of the CRC. "The canned food and matzot were shipped. The chocolate we turned over to the food bank at the JCC to be given out locally. They would have had hot chocolate milk by the time it got to the Middle East."

More than 20 volunteers from the CRC and the local federation Judaica high school packed the non-perishable food in boxes and loaded it on a donated truck. The truck delivered the food to Fort Bragg, where Lapp said it was put aboard a military transport that took it to the Persian Gulf last month.

"Rabbi Ackerson assured me that the Saudi government would allow the kosher food into the kingdom," said Telles. "Then he and other Jewish chaplains would handle its distribution to the Jewish soldiers."

He added that he is waiting to make sure the food reaches the Jewish soldiers before conducting a second kosher food drive.

Lapp said the kosher food being sent is designed to supplement the troops' regular diet of vegetables and fruit.

In addition to the major food drive organized in Broward County, Lapp said many other groups and individuals have sent food packages to the Persian Gulf in care of the Jewish chaplains.

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Oscar-winning pair back in business with film on shtetl

By
SHELDON KIRSHNER

The Oscar-winning team of Arnold Schwartzman and Rabbi Marvin Hier are back in business after a long hiatus. The pair, having won the 1982 Academy Award for *Genocide*, a documentary about anti-Semitism and the Holocaust, recently finished their second film, *Echoes That Remain*.

Like *Genocide*, *Echoes That Remain* is a production of the Simon Wiesenthal Centre. Premiered last November in Los Angeles under the patronage of President Chaim Herzog of Israel, *Echoes That Remain* documents the shtetlach, the predominantly Jewish towns and villages in Eastern Europe swept away by the Holocaust.

The one-hour documentary, which had its Canadian premiere in Toronto late in 1990, will be screened later this year in Montreal, Calgary, Vancouver and possibly other cities under the auspices of the Friends of the Simon Wiesenthal Centre for Holocaust Studies.

Schwartzman, the British director and producer, plans to submit *Echoes That Remain* to major European film festivals (including Cannes and Berlin) as well as to the Academy for Motion Pictures and Arts and Sciences, which sponsors the Oscar.

"Hopefully, we'll get some recognition," said Schwartzman, an internationally known graphic designer and filmmaker who has been living in Los Angeles since 1978. Asked if *Echoes That Remain* can duplicate *Genocide's* artistic success, he replied, somewhat hesitantly: "I'd be too presumptuous to say... but I have been very heartened by the response so far."

Successful documentaries, he explained in an interview over a cup of Earl Grey tea, always have "an enormous emotional impact." And *Echoes That Remain*, he believes, strikes that chord. "It's great when you can get people to laugh and cry."

Filmed in Poland, Hungary, Romania and Czechoslovakia, *Echoes That Remain* is a wistful portrait of a traditional, pastoral way of life that endured for several hundred years. Tinged by romanticism, *Echoes That Remain* does not purport to be a socio-economic analysis of the shtetl.

Panning on mossy headstones, abandoned and forlorn Jewish cemeteries and once boisterous synagogues, *Echoes That Remain* leaves in its wake a plethora of joyous and sorrowful images of a vanished age. But if there is one single, unforgettable image that probably serves as the film's leitmotif, it is the gut-wrenching sight of mouldering, leather-bound books lying askew on rickety wooden shelves in a dark, dusty, musty library in Cracow's Rema synagogue.

The camera then pans to empty wooden bunks inside a barrack at the Auschwitz-Birkenau concentration camp, as if to connect one reality with another. "It somehow summed up everything," Schwartzman said. "As a graphic designer, I see relationships between images."

Rabbi Hier, dean of the Simon Wiesenthal Center, gave Schwartzman the assignment in November of 1989. "He had written a script but hadn't worked out the visual interpretation. I translated his words and collection of (Chassidic) stories onto the screen. I took these stories and put pictures to them."

Schwartzman and his wife, the associate producer, visited 17 countries in search of archival materials and appropriate locales. They culled stills and illustrations from archives in Israel, Germany, Austria and the United States, and chose Poland, Romania, Hungary and Czechoslovakia in which to film "because they seemed to typify shtetl life."

Commencing filming last July, Schwartzman and his crew visited about 100 former shtetlach. All but about six of them were bereft of Jews. Nearly all the ex-shtetlach, with their handful of mainly elderly Jews, were located in Romania.

In the Romanian village of Piatra Neamt, Schwartzman stumbled upon what may well be the last wooden synagogue in Europe. In Poland and Czechoslovakia, synagogues had been converted into a factory, a young men's club and an architect's home.

The authorities did not interfere. "No one ever challenged us. And apart from insufficient hot water and a lack of food in Romania, we had no problems. Things went remarkably smoothly."

In northern Romania, however, some of Schwartzman's interlocutors were reluctant to share their thoughts with him, but when they were assured that the hated Ceaucescu regime was really dead and buried, they opened up.

During the course of his Eastern European odyssey, Schwartzman encountered sickening evidence of the resurgence of anti-Semitism there. "As I walked down Izaaka Street in Cracow, immortalized in the photographs of the late Roman Vishniac, I ran across anti-Semitic graffiti — a Star of David on a gallows — on the wall of a synagogue. A few metres away, there were more examples of this negative expression of glasnost and perestroika."

"Anti-Semitism," he added, "is rife in Eastern Europe."

Echoes That Remain, Schwartzman disclosed, cost approximately $750,000 (U.S.) Costs would have been higher had narrators Martin Landau *(Crimes and Misdeameanors* and *Tucker)* and Miriam Margolyes (*I Love You To Death* and *Little Dorrit)* not donated their services free of charge.

* * *

The shtetl is not an unknown quantity to Schwartzman. David, his father, was born in a shtetl in Garwolin, Poland. At the age of four, David Schwartzman was brought to London, England, via Leipzig, Germany. For many years, Schwartzman's father was the maitre d' at the Savoy Hotel's legendary Grill Room. At the end of the Second World War, he and his Kishinev-born wife, Rose, opened a kosher hotel — the Majestic — in Margate, about 110 kilometres southeast of London.

Arnold Schwartzman did not excel in school, but he was interested in athletics and art. "My parents sent me to art school in Canterbury, which is near Margate."

With some trepidation, he recalls one peculiar facet of his student days. Whenever he had late classes, his mother would send up hot chicken soup by bus. Schwartzman appreciated the food, but ate it in the shadow of a crypt in Canterbury Cathedral because some of his classmates were openly scornful of his mother's typically Jewish solicitousness.

Armed with a degree in graphic arts, Schwartzman embarked on a career only temporarily sidetracked by a stint of military service in South Korea (where he befriended an American Jewish chaplain and novelist-to-be named Chaim Potok).

Back in London, Schwartzman honed his skills in British television. Having long admired the work of the Los Angeles-based filmmaker-cum-designer Saul Bass, he made a point of meeting him. "We became good friends, and one day, he asked me to be his director of design and his partner."

At the end of his self-imposed trial period in Los Angeles, Schwartzman decided to return to London. "It didn't work out. I was used to being my own boss."

As Schwartzman was set to leave, Bass offered him a proposal he couldn't refuse. Bass had been asked by the Simon Wiesenthal Centre to direct and produce *Genocide*, but unable to allot time for it, recommended his protege as his replacement. Schwartzman was no stranger to documentaries, having churned out a number in Britain on topics ranging from smoking to motorcycles.

Schwartzman worked on *Genocide* for two-and-a-half years, and while the Academy Award had no enormous impact on his career, it "gave me a certain credibility."

From 1982 to 1984, he was director of design at the Los Angeles Olympic Games. Prior to beginning *Echoes That Remain* (which will be a regular feature at the Simon Wiesenthal Centre's soon-to-be-completed Museum of Tolerance), he finished *Building A Dream*, a documentary on the 1932 Olympic Games in Los Angeles.

Arnold Schwartzman

Although Schwartzman is well established in California, he still does "a lot of business" in Britain, having been one of the consultants for the gargantuan Canary Wharf project in London (with which the Reichmann family of Toronto is associated).

Schwartzman, who is 55, is a busy craftsman. As head of Arnold Schwartzman Productions in Hollywood, he designs corporate identities (clients include Coca-Cola and Goodyear Tires), as well as books. His pop-up book on the origins of cinema is due to be published shortly, and he is working on a picture book about Jewish cemeteries around the world.

He has his heart set on making documentaries on the development of the film industry and on London's East End (where his father was raised), but these projects are in need of funds.

Despite the prohibition against graven images in the Pentateuchal code, the Jewish world has produced renowned artists — painters, sculpturers and graphic designers like Schwartzman.

By some fluke, most of the great graphic designers of our day are Jewish — Milton Glaser, Herb Lubalin and Lou Dorfsman, to name but a few. Schwartzman, recalling the traditional Jewish attitude toward figurative and representational art and harkening back to *Echoes That Remain*, chuckled. "In the shtetl, you were stoned for drawing." But in modern America, art can be a way station to fame and wealth.

Wedding in Shtetl, an oil painting by Saul Raskin, 1956.

Tax laws mixed blessing for Israeli industry

BY
JOEL BAINERMAN

While recent changes in tax legislation have shot new life into the film industry for foreign productions, films produced for a local audience could face a dismal future.

Changes in the tax code now enable Israeli investors to receive a major tax shelter. For example, if $2 million (U.S.) are invested in a film, whether American or Israeli, half can be automatically deducted from income tax. Additionally, only 25 per cent taxes are paid on any profits accrued from the second million dollars.

The new laws also enable major U.S. film studios to produce films in Israel yet expose them to minimal risk.

Not Without My Daughter is the first film produced in Israel benefiting from the new laws. The $5 million MGM production, starring Sally Field, is now playing in theaters across North America. It was filmed at G.G. Israel Studios Jerusalem Ltd. and financed in part by local Israeli investors.

Yitzhak Kol, president of G.G. Studios, a 50- acre communications centre in Neve Ilan near Jerusalem, says that despite the Gulf crisis and many agents discouraging their clients from coming here, studios like MGM, Warner and Universal are interested in using Israel as a production site. The new laws, he says, will put Israel on the international film production map.

Production services and skilled labor are cheaper in Israel, he says. (Hotels will literally give away rooms these days.) *Not Without My Daughter* came in at $800,000 under budget.

Kol is also banking on a boom in the local communications industry to provide work for the communications centre. More than $16 million have already been invested by Bush Entertainment, a Zurich-based investors group headed by Yoram Globus, formerly of G.G. Studios, with a further $15 million to be provided during the next few years. Kol claims its 2,000 square-metre soundproof studio is not only the largest in the Middle East, but Europe as well.

The centre sold $12 million of film services last year, including the production of quiz shows for cable TV stations in Israel. This year facilities will be completed for the production of television shows, satellite transmission, and pay-TV programming. Kol's five-year forecast projects sales of export-oriented services to overseas film studios of more than $37 million. Kol is also negotiating with Universal, Paramount and MGM to purchase the rights to many of their Pay-TV productions. Once taped and subtitled in Hebrew, G.G. will then offer it to local cable TV networks.

Kol, however, is not so optimistic about the future of local productions. It is literally impossible to make money producing films for just an Israeli audience, he says. Even with a modest budget of $600,000-$700,000 an Israeli film is considered a box-office success if it collects $500,000 in ticket sales.

While more local film production needs to be done, this will not happen until the government forces the Israel Broadcasting Authority to allocate the NIS 200 million surplus of public funds they are sitting on, he says.

"In Britain they passed a law forcing the BBC to allocate 25 per cent of the licence fees it collects from television owners to an independent authority which would make the money available to local producers," he concludes. **(JPFS)**

Soviet Jewry

Soviet citizens favor ties with Israel: survey

NEW YORK (JTA) — A comprehensive study of how Soviet citizens view Jews, Israel and Jewish issues has found that while substantial portions of the population hold positive attitudes, 56 per cent agree that the Soviet Union "should be more resolute in fighting Zionism and Zionists in the U.S.S.R. and all over the world."

The survey, sponsored by the American Jewish Committee, also found that despite their views on Zionism, 64 per cent want the Soviet Union to restore diplomatic ties with Israel and 44 per cent would like to visit Israel as a tourist.

AJCommittee officials said this and other information gleaned from the survey of 3,712 Soviet citizens would be useful in both monitoring trends, pinpointing potential problems and offering suggestions on Soviet educational programs.

They said the information about restoring diplomatic ties to Israel would be especially useful in countering official Soviet claims that this cannot be done because of opposition from the general public.

"Clearly this poll tells us that public opinion strongly supports such a step," said David Harris, AJCommittee executive vice president. Israel and the Soviet Union recently established consular but not full diplomatic ties, 23 years after ties were broken.

Harris added that the apparent discrepancy between respondents' views on restoring diplomatic ties Israel and their general feelings on Zionism stemmed from the tendency of Soviet governments to use the word Zionism when they wanted to malign Jews.

"Zionism has successfully been portrayed by the enemies of Israel as a demonic ideology, and that view has taken root even by people considering themselves well-disposed to Israel," said Harris. "It's taken on a life of its own, a force of its own."

Harris said that the Soviet Union "has often used Zionism or Zionists as code words when they often meant Jews but wanted to avoid the appearance of anti-Semitism."

The survey found that overall, 40 per cent of respondents harbor some negative feelings toward Jews, with 10 per cent strongly anti-Semitic and two per cent openly hating Jews.

When asked how they generally viewed Jews, 61 per cent said their attitude was "generally positive." Jews are viewed more favorably than Uzbeks or African-Americans, according to the survey, but less favorably than Russians, British and Germans.

Although the majority of respondents agree that Jews are generally hard workers, good family men, well-bred and educated, a majority or a plurality also hold negative stereotypes about Jews.

Forty-one percent say money means more to Jews than human relations, 61 per cent believe Jews avoid physical labor and 63 per cent agree Jews are richer than others.

While only 16 per cent think Jews "must answer for killing Christ," 34 per cent disagreed and 50 per cent said they did not know.

Ignorance about Jews

"There is much ignorance about Jews, including about the Holocaust, and we would encourage Soviet officials to try and reverse that since a good part of the Holocaust took place by the Nazis on Soviet soil," said Harris.

When people were asked how many Jews they believed died in the Holocaust, 74 per cent said they did not know, and only two per cent were able to give the figure of six million.

In an open-ended question asking which Jews have inflicted great harm on either the Soviet or other peoples, 87 per cent could not name one, but Adolf Hitler showed up as sixth on the list of those named.

The survey, conducted last October by the Moscow-based Soviet Center for Public Opinion and Market Research and headed by scholar Tatyana Zaslavskaya, employed face to face interviews, a method Harris said was unlikely to have resulted in less honest answers.

The survey polled people in 10 of the 15 Soviet republics, excluding those five with negligible numbers of Jews. The republics, ranked from greatest to least hostility expressed toward Jews included: Byelorussia, Moldavia, Ukraine, Uzbekistan, Azerbaidzhan, Russian Republic, Latvia, Kazakhstan, Georgia and Lithuania.

The findings, broken down also by age, educational status, sex, occupation and religion, found that negative attitudes toward Jews are most frequently held by the elderly, those with low educational and occupational status, and those living in rural areas.

But Harris cautioned that even among highly educated professionals in urban areas, a certain anti-Semitic view was more prevalent than among people with only a secondary education.

"Indeed, such respondents constitute an actual majority of those who fall into the extreme anti-Semitic category: they are ideological anti-Semites with an intellectual bent," according to the AJCommittee report on the survey.

The survey also found that a large majority, 83 per cent, agree that Jews have the right to decide whether or not they want to stay in the Soviet Union.

Most respondents also exhibited neutral or sympathetic attitudes on why Jews were seeking to emigrate. For example, 31 per cent believe it is because Jews "want a better future for their children;" 24 per cent picked "because of the economic crisis and high crime rate;" and 15 per cent responded "because their national dignity is insulted and they are persecuted and threatened."

But 36 per cent believe such emigration weakens the national economy, 28 per cent see it as undermining the country's prestige and 28 per cent think it encouraged others to leave as well.

The survey also found that Jews are not the only ones seeking to leave: 16 per cent of those interviewed expressed the desire to leave permanently — which translates into 45 million of the Soviet Union's 280 million citizens.

Harris said the fact the survey could be taken was a sign of the strides the Soviet Union has made in opening up under the rule of President Mikhail Gorbachev.

This survey will soon be followed by a similar one conducted among people in Hungary, Czechoslovakia and Hungary.

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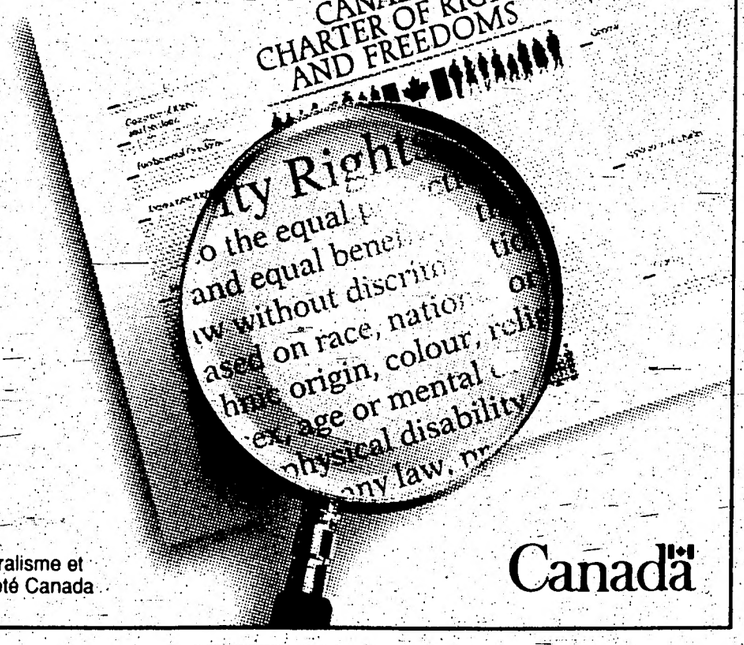

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In Brief

From CJN wire services

GERMANY ARRESTS ERNST ZUNDEL

Police in Munich arrested Toronto publisher Ernst Zundel Friday on libel and slander charges relating to his publication and distribution of hate propaganda denying the Holocaust.

Zundel, a German native living in Canada as a landed immigrant, was first convicted here in February 1985 for "spreading false news" in his pamphlet *Did Dix Million Really Die?*.

Sentenced to 15 months in jail, he appealed and won a new trial. Convicted again in 1988, he was given a nine-month term. Zundel is currently free on bail pending a decision on his appeal last fall.

It is not known if Doug Christie will again represent Zundel. The Victoria, B.C. lawyer has become a national figure through his defence of alleged Nazi war criminals Imre Finta and Arthur Rudolph, and hatemongers Jim Keegstra and Malcolm Ross.

* * *

JEWISH TERRORISTS HELD AT U.S. BEHEST

Israeli police, acting at the request of the United States, arrested Sunday a Jewish husband and wife suspected of killing an Arab American activist in 1985. Israel Radio indentified the suspects as Robert and Rachel Manning, U.S.-born olim now living in Kiryat Arba, an Orthodox settlement adjoining the West Bank city of Hebron.

* * *

YORED CON ARTIST BILKS ISRAELIS

A 38-year-old Israeli citizen living in Montreal on a work permit was sentenced to six months in prison Thursday for defrauding three Israeli expatriates of $56,000 in bogus real estate schemes.

Among Nissim Keynan's victims were his children's kindergarten teacher.

Keynan was arrested in Clearwater, Fla. June 1, where he had fled as his visa was about to expire.

He was extradited Oct. 2. The nine months he has already spent in jail pending trial are counted as double, meaning he has only six months left to serve on his two-year term.

Though ordered to make restitution, Keynan has no assets in Canada. He will likely be deported after completing his sentence.

* * *

LATVIA LAUNCHES DIRECT FLIGHTS

Latvia, struggling for independence from the Soviet Union, has taken at least a symbolic step in that direction by inaugurating direct flights between Riga and Tel Aviv.

While Moscow has not yet sanctioned regular commercial service between the Soviet Union and Israel, an Aeroflot jet landed last Wednesday at Ben-Gurion Airport with 130 tourists from the Baltic republic, including Riga mayor, Andreas Rikamis.

War crimes bill to receive royal assent

Scotland Yard to investigate alleged Nazis

LONDON (JTA) — Scotland Yard is poised "to hit the ground running" in the investigation of suspected Nazi war criminals living in Britain as soon as royal assent is given to the new war crimes bill, which Parliament passed overwhelmingly March 18.

According to Britain's famous criminal investigations agency, the final authorization is likely soon after Passover and the first suspects could be brought to trial within three years.

Commander Roy Penrose, head of Scotland Yard's international and organized crime branch, said time is of the essence because the people involved are elderly and nature could allow them to elude justice.

Therefore, a special detective squad has been set up to begin interviewing suspects as soon as the bill becomes law.

Home Office Minister John Patten said the investigations could cost up to 2.1 million pounds a year, (about $3.7 million U.S.) He told the House of Commons that over 10 million pounds, or $17 million, has been set aside for legal aid to ensure fair trials.

Will prosecute crimes

At the moment, at least three alleged war criminals are known to the police and the Home Office, which reported that evidence has been prepared against them.

The names of eight more suspects will be handed over to the authorities by the Los Angeles-based Simon Wiesenthal Center as soon as the law takes effect. All are said to have been involved in crimes against Jews in Lithuania during the Second World War.

Ephraim Zuroff of the centre's Israel office provided the names of nine other suspects on June 7, 1990. All are said to be Lithuanian citizens who found refuge in Britain after the war.

The war crimes bill, which swept through the House of Commons by a 254-88 majority, permits British courts to prosecute alleged war criminals living in Britain for crimes committed abroad.

It was first adopted on March 19, 1990, by an equally lopsided majority of 273-60, only to be nullified by the House of Lords. The peers voted 207-74 on June 6, 1990, to set aside the law, citing as reasons old age, the passage of time and the validity of retribution.

But this time, the government confirmed it is ready to override objections from the House of Lords. That could be done by invoking the 1949 Parliamentary Acts, which prevent the peers from blocking legislation.

It has never been done, and Conservative member of Parliament David Sumberg, whose constituency includes a large part of Manchester's Jewish population, hopes it will not be necessary.

"The MPs have made their point, and I hope the Lords will allow us to get the law on the statute books without invoking the Parliament Acts," Sumberg said.

Hayim Pinner, secretary-general of the Board of Deputies of British Jews, said he was pleased by the government's tenacity in getting the war crimes bill through Commons unamended.

Similar legislation exists in Canada and Australia. The constitutionality of the Australian law is being contested before that country's supreme court.

The British bill's passage has received praise from Jewish organizations around the world.

In New York, the World Jewish Congress welcomed the reintroduction of the measure after its setback last year.

According to WJC Executive Director Elan Steinberg, 2,553 individuals sought by Britain were found listed by the U.N. War Crimes Commission when that defunct agency's long-secret archives were opened in 1987.

British government lauded

Canadian Jewish Congress president Les Scheininger lauded the British goverment and the House of Commons for its decision to go ahead with a bill to prosecute Nazi war criminals.

"We are especially pleased to learn that British members of parliament have taken action on this important issue," stated Scheininger. "The prosecution of suspected Nazi war criminals is not something that can be put on hold any longer. Time is running out.

"Bringing suspected Nazi war criminals to justice is a multi-national responsibility to assure that those who perpetrated atrocities during the Holocaust are held accountable," Scheininger continued. "We have gone through an exhausting process in Canada, first with the formation of the Deschenes Commission in 1985, the adoption of legislation two years later and then the launching of proceedings against three individuals."

Imre Finta of Toronto was acquitted last May, but the Crown has appealed the decision. The Crown dropped its case against Stephen Reistetter of St. Catharines two weeks ago while Michael Pawlowski of Ottawa has not gone to trial yet. A denaturalization case against Jacob Luitjens of Vancouver concluded almost two years ago but the judgment is still pending in Federal Court.

Scheininger was in London last year. "I shared with the Jewish leaders of Great Britain the recent experience in Canada dealing with the technicalities of the war crimes legislation, as well as the current experiences of the proceedings before the courts," he recalls. "We understand that the British authorities have conducted about 300 investigations and reportedly have sufficient evidence to proceed with three cases right now."

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U.S. considering multi-purpose Mideast conference

JERUSALEM (JPFS) — The Bush administration is seriously considering calling a multi-purpose convention on the Middle East as the central vehicle for advancing peace between Arabs, Israelis and Palestinians.

The meeting, which would address peace, arms control, human rights and economic issues, would be structured along the lines of the successful Conference on Security and Co-operation in Europe (CSCE), known as the Helsinki process, Western diplomats say.

These diplomats expect U.S. President George Bush or Secretary of State James Baker to visit the region within six weeks to seek, among other things, to make progress on the thorny issue of Palestinian representation in any peace talks.

The officials stress that no final decision on any grand strategy has yet been taken by the administration; nor has a timetable been set on when it will settle on a final plan.

According to these sources, the Helsinki-style process would be advantageous to Israel because, first, it provides a "dual track" course for progress toward Israeli-Palestinian and Israeli-Arab peace.

Second, they say, CSCE works on the basis of consensus, as opposed to an international conference which Israel fears may have the power to impose majority will.

And third, by discussing economic growth and other such topics together with political and peace issues, Israel would know that any deal with Arab countries would include possibilities for regional co-operation and development.

The make-up of the gathering would include relevant regional actors such as the Gulf states, but would exclude the five permanent members of the UN Security Council, with the exception of the United States and Soviet Union, which would serve as participants or observers.

Israel is interested in the involvement of Gulf states in the peace process. In a meeting with 27 visiting congressmen on March 19 led by Democrat majority leader Richard Gephardt (Missouri), Prime Minister Shamir said, "It is time that the Saudis take part in advancing peace, and play an active role in the process."

Before any potential CSCE-type convention, a senior Western diplomat warned, it would be important to decide the ground rules for each set of talks, including the modalities for negotiations with the Palestinians.

"If Palestinian representation is not worked out in advance, the process can be too frontloaded. It may then collapse."

In a Likud faction meeting, Shamir said the Middle East conflict is "deep" and nobody should expect "immediate favorable results." Meanwhile, based on preliminary estimates of Baker's visit in Damascus, diplomats were pessimistic that Syria's Hafez Assad is serious in dealing with Israel.

Rather, Syria seems to be stuck in its old rigid views. Assad is insisting on prior progress on the Palestinian issue, Israeli participation in an international conference, and prior indication that it is willing to cede the Golan Heights and its influence in the self-declared security zone in southern Lebanon as a prelude to negotiations.

Stabbings brings angry reaction

[Cont'd. from page 1]

are being asked to face knives the same way they were asked to face Scuds," declared a group of right-wing critics that included Housing Minister Ariel Sharon, Science and Technology Minister Yuval Neeman (Tehiya), Agriculture Minister Rafael Eitan (Tsomet) and Minister without Portfolio Rehavam Zeevi (Moledet).

"The government has abandoned the personal safety of the citizens of Israel in order to realize its warped vision of a Greater Land of Israel," charged Haim Ramon (Labor) and Amnon Rubinstein (Shinui).

The Hebrew press also reacted angrily to the latest attacks, with the daily Ma'ariv declaring: "A government that is not capable of defending its citizens from attacks like these does not deserve their confidence."

The government has responded to mounting public pressure with three measures: the deportation of four Fatah activists from Gaza; the implementation of heavy fines on Israeli employers who hire Palestinians without proper work permits, or who allow workers to stay overnight in Israel; and a proposal to prohibit young single men from the territories from entering and working in Israel.

The latter, the most far-reaching and controversial of the steps, was proposed by Milo in light of statistics which he says show that the overwhelming majority of attackers fall into this category.

"The idea is to weed out the number of potential attackers," explained Milo who is to put the proposal before the inner cabinet later this week.

The plan has already prompted criticism.

"Who says that single men are the only murderers?" asked Ariel Sharon, who says he will support the proposal despite the fact that "it doesn't go far enough." Rehavam Zeevi, who favors "voluntary transfer" of Arabs, responded by asking "when will we understand that they're all potential murderers?"

On the other hand, the daily Yediot Aharonot writes in its editorial: "Will the next step be to prohibit all bald and skinny Palestinians from working in Israel should the next murderer answer that description?"

Palestinians in the territories are alarmed about the proposed plan which would affect an estimated 20 per cent of the work force if it is applied to single men under the age of 35. "This means that thousands of men will join the already large ranks of the unemployed in the territories," said one Palestinian.

Escalation of violence

This concern is shared by many in the army who fear that the plan will lead to a dramatic escalation of violence in the territories, with soldiers and settlers taking the brunt of it. Stiffer regulations, implemented after the war, have already reduced the number of Palestinians working in Israel from approximately 60,000 to less than half that. "The measures already being applied are unprecedented. Any more limitations may make the situation untenable," said one army source.

The army also has doubts about the feasibility of enforcing the plan. One military source said that it should be difficult and time-consuming to check the marital status of each Palestinian entering Israel. Nor is it clear that this would eliminate the violence: one of this month's knife-wielding attackers was a woman.

The other government steps have met with less criticism — at least at home. The deportation of four Fatah activists from Gaza is not likely to win a warm response from the American administration which opposes deportations and has asked Israel to implement confidence-building measures that would relieve rather than aggravate conditions for Palestinians in the territories.

Defence Minister Moshe Arens defends the move saying, "I'm sure the Americans will understand that our first responsibility is to protect our citizens." He adds that the four Palestinians were released several years ago in a prisoner exchange, and have since served repeated terms in prison. They are now charged with incitement to violence and murder.

The right and the left are calling the combination of measures "bandaid solutions." The right wing is demanding mass deportations, with Sharon calling for the expulsion of hundreds of intifada leaders, and Yuval Neemen urging that all stone-throwers and their families be deported. Tzahi Hanegbi (Likud) and Zeevi have reiterated their demand for capital punishment, a measure which also has the support of Milo.

The left wing advocates a separation of the Israeli and Palestinian populations, and is demanding that the territories be closed off in the first step towards an Israeli withdrawal.

The media are also calling for more far-reaching steps. In advocating the implementation of "more drastic measures, irrespective of their cost to Israel's image or economy," the daily Ma'ariv writes: "If the government really is not capable of preventing these things, then it also reinforces those who claim that the only solution is political."

The daily Yediot has already reached that conclusion in its editorial, which asks: "How may more Jews must die from knives before the decision-makers come to terms with the bitter truth that makeshift preventative measures will not solve a problem, whose solution, if there is one at all, will be found only in political negotiations with residents of the territories?"

If the new measures adopted by the government do not significantly reduce the wave of violence in Israel, Prime Minister Shamir is going to face growing public pressure to take more dramatic steps — one way or the other.

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Relations with Syria not affected

Change of policy denied by cabinet

JERUSALEM (JTA) — An Israeli cabinet minister's assertion that Israel is ready to enter negotiations with Syria on its territorial claims has triggered sharp protests among hard-line members of the governing coalition.

The government vigorously denied any change of policy with respect to the Golan Heights after Health Minister Ehud Olmert, a politically moderate member of the Likud bloc, told a pro-Israel audience in Washington that Israel was prepared to negotiate with Syria on "all issues," including territory.

Prime Minister Yitzhak Shamir said Olmert merely meant that the Syrians could raise their territorial demands in the course of negotiations. But he said that as far as Israel is concerned, the Golan is "not a subject for territorial negotiation."

Olmert gave the same interpretation later in media interviews in Washington.

Israel captured the Golan Heights from Syria in 1967 and formally annexed it in 1980.

Shamir made his comments on television after fielding questions about Olmert's statements at a hearing of the Knesset foreign affairs and defence committee.

But the uproar was a preview of the political explosion that could rock Israel if it ever entertained the idea of territorial compromise for peace with its neighbors.

Olmert spoke at the 32nd annual policy conference of the American Israel Public

Ariel Sharon

Affairs Committee, the main Israel lobby in Washington.

Discussing the situation in the aftermath of the Persian Gulf War, he told the 2,000 delegates that Israel would waste no time seeking peace with its Arab neighbors and is prepared to negotiate with Syria.

"We are ready to negotiate all the issues, all of the claims, all of the demands, including the territorial demands of the Syrians" as well as Israeli demands, he said.

Housing Minister Ariel Sharon, a Likud hard-liner, told the Knesset that the best answer to speculation about the future of the Golan Heights is more intensified building of Jewish settlements there.

Knesset member Geula Cohen, whose Tehiya party favors annexation of the West Bank and Gaza Strip, called Olmert's statement "stupid and damaging." She threatened her three-seat party would quit the government unless Shamir put matters right.

The chief of staff of the Prime Minister's Office, Yossi Ahimeir, promptly telephoned the local council of Katzrin, the largest Jewish settlement in the Golan, to assure it that Shamir's position is unchanged.

The annexation 10 years ago remains the formal, unswerving position of the government, he said.

Eli Malka, chairman of the Golan Settlement Council, said he and his colleagues were satisfied by Ahimeir's call. He attacked Olmert for making ill-advised, "irresponsible and immoral" statements and urged him to stick to his own department in the future.

But the government's speedy reassertion of its policy of no concessions on the Golan was somewhat deflated by Interior Minister Arye Deri of Shas, the largest religious party in Shamir's coalition.

He observed that like it or not, the precedent of land-for-peace was established when Israel withdrew from Sinai after signing a peace treaty with Egypt.

Shimon Peres, leader of the opposition Labor Party, did not comment on the Golan Heights.

But he said the "two-track" approach to the peace process advocated by Shamir to the United States led nowhere on either track. It calls for parallel talks between Israel and the Arab states and Israel and the Palestinians.

On the Palestinian track, there is nobody to whom the prime minister is prepared to talk, Peres said. And on the Arab states track, there is "nothing he is prepared to talk about."

Ehud Olmert

The Laborite commented after Shamir told the Knesset panel that the Palestinian leaders who met with U.S. Secretary of State James Baker in Jerusalem were not people Israel would talk to.

According to Shamir, all of them are officials of the Palestine Liberation Organization, with whom Israel would never negotiate. He demanded that the Palestinians seek "other leaders" to represent them.

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Ethiopian Jews arrive in Israel

JERUSALEM (JTA) — A planeload of 220 Ethiopian Jews landed in Israel on Friday, raising hope here that the unexplained interruption of emigration from that country in recent weeks has ended.

The olim were the first to arrive from Ethiopia since the beginning of the month. Jewish Agency officials expect another 600 to arrive before Passover, which begins this Friday evening.

The immigrants landed at 9 a.m. local time, having left Addis Ababa the previous day on a regularly scheduled Ethiopian flight to Rome. They transferred there to an El Al flight to Tel Aviv.

The latest arrivals included many children and elderly people decked out in their traditional white garb.

But there were a fair number of young adults wearing Western-style jeans. Some of the young women seem to have bought fashionable frocks during their short stopover in Rome.

There were emotional reunions at the Ben-Gurion Airport. One passenger, a youth of 17, was reunited with his parents whom he had not seen for 10 years.

The immigrants were taken directly to an absorption centre in Acre. Uri Gordon, head of the Jewish Agency's immigration and absorption department, said several new centres would open in the next few months to accommodate Ethiopian olim.

In Washington, the state department called the resumption of Ethiopian Jewish emigration a "positive development."

A mystery still surrounds the abrupt halt of Ethiopian aliya around March 1 after weekly flights had brought about 2,000 Jews from Addis Ababa since the beginning of the year.

The Ethiopian government is currently facing stiff military opposition from rebels forces seeking to wrest control of the country, and it was rumored the flights were originally halted as a way to pressure Israel into supplying Ethiopia with much-needed weapons and fuel. This was brusquely dismissed by both Israeli and Ethiopian officials.

Ethiopian officials insist that the regime of Ethiopian President Mengistu Haile Mariam regards Jewish emigration as a purely humanitarian undertaking to reunite families.

Israeli officials accepted the official Ethiopian explanation that "technical difficulties" were responsible for a temporary suspension of flights, but they did not elaborate.

An aide to Mengistu reiterated that overriding humanitarian considerations prevail. But in an Israeli army radio interview over the weekend, he accused Israel of reneging on certain "promises," which he did not specify.

Kassa Kabede, a senior aide to Mengistu who studied in Israel and speaks Hebrew, referred to "promises which Israel made in the past and has not honored."

He added, however, "We carry out the family reunion program on a purely humanitarian basis without any connection to anything else. The position of the government of Ethiopia is that this will continue even if you (Israel) do not carry out your promises."

Kabede said reports that his government was trying to extract weapons from Israel were in themselves blackmail. He said he hopes "all this blackmail stops."

He blamed the interruption of aliya on Jewish Agency officials, who he said had not filed the requisite forms properly. They filled out the forms in Addis Ababa indiscriminately without interviewing family members already in Israel, he claimed.

Mengistu's aide flatly denied reports that the government has been drafting young Jews waiting to emigrate.

"We are a country of 50 million people, and we do not need these people for the army," he said. "We understand their desire to go to Israel and be reunited with their families."

The estimated number of Jews remaining in Ethiopia ranges from 15,000 to over 18,000.

Because of the extended nature of Ethiopian families, practically every Ethiopian Jew has some relative in Israel.

Many of those already here came during Operation Moses, a clandestine airlift that brought nearly 15,000 Ethiopian Jews to Israel in 1984-85 by an indirect route from the Sudan.

Operation Moses was halted early in 1985 when news of it leaked to the media. Israel and Ethiopia had no diplomatic relations at the time, but in November 1989, full relations were restored.

Since then, the emigration of Ethiopian Jews has alternately risen and plummeted along with the state of co-operation between the two governments.

Jewish officials are reportedly worried that should the Ethiopian government fall to rebel forces, Ethiopian Jews will be blamed for rumored Israeli military support of the current government.

Intruders killed in border clash

TEL AVIV (JTA) — Two armed intruders from Jordan were killed Friday morning in a brief gun battle with an Israel Defence Force patrol in the northern Jordan Valley.

There were no Israeli casualties.

The incident, the sixth infiltration from Jordan this year and the second in less than two weeks, has senior IDF officers concerned that the Jordanian authorities are losing their ability to prevent incursions into Israel from their territory.

The two men armed with AK-47 assault rifles were spotted shortly after they breached the border near Moshav Mehola, south of Beit She'an. They were killed in an exchange of fire.

Both were described as about 20 years of age. No further identification was made public, and the Israeli authorities have not yet established which if any organization the gunmen belonged to.

They brought to eight the number of armed infiltrators from Jordan killed by the IDF this month.

Six men who entered from Jordan were gunned down March 11 in a running battle with Israeli soldiers near Kibbutz Tirat Zvi in the Beit She'an Valley.

In addition to being heavily armed, those men carried copies of the Koran and scraps of paper with quotations from the Islamic holy book.

Those and other possessions indicated they may have belonged to Hamas, the Islamic resistance movement in the Gaza Strip, which has taken an aggressive role in the intifada.

Two carried discharge papers from the Jordanian army.

Earlier this month, senior Israeli security officials were reported to be crediting the Jordanian army with successfully reducing hostile activity against Israel from Jordanian soil.

But now they may have second thoughts. The influence of Moslem fundamentalists seems to have grown in the Hashemite kingdom since the Persian Gulf War, in the lower military ranks as well as among civilians.

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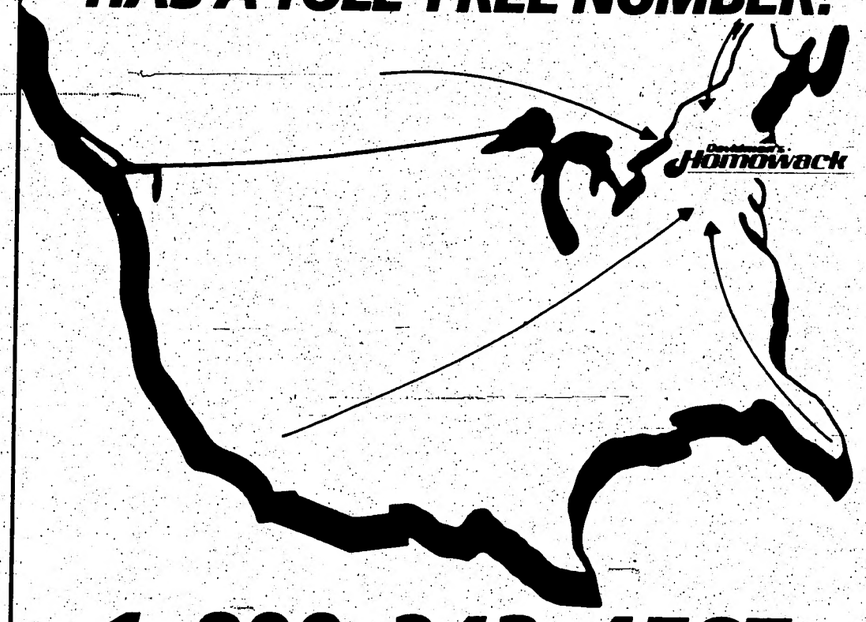

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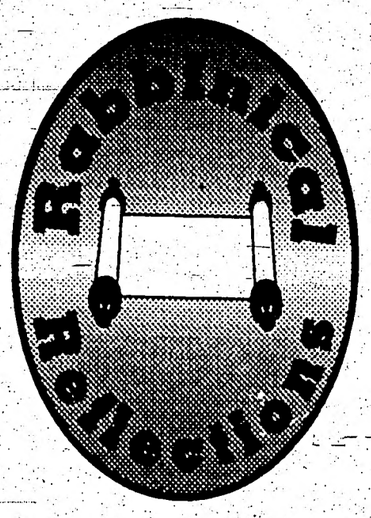

By
RABBI MEYER KRENTZMAN

This week, Jews throughout the globe will unite with family members and friends at the traditional Passover seder in celebration of the historic exodus from ancient Egypt. We will attempt, through the seder ritual, to symbolically relive elements of bondage and subsequent liberation, recounting the open miracles of the Ten Plagues and the Splitting of the Red Sea.

As we discuss the many aspects of the Haggada story, the primary emphasis is on the revelation of G-d as the supreme Director of our destiny. His love and concern for His People is ever so evident. He is openly portrayed as our Protector and Deliverer, the Forger of our nation, the Insurer of our survival and continuity.

We imagine ourselves as directly witnessing the clear visions of the Almighty which our ancestors experienced so very long ago.

How strange in this backdrop, to recall the words of the most popular of biblical commentators, Rashi (1040-1105), that only one-fifth of our people left Egypt, the other 80 per cent perishing during the plague of darkness. Over the course of the centuries in Egypt, the overwhelming majority of the children of Israel had become so assimilated among the Egyptians that they were no longer able to identify with their community or to be distinguished in any way from the Egyptian population. Even during the miracles which proclaimed G-d's sovereignty in such an obvious manner, they were so far removed from the children of Israel that they ultimately were lost — oblivious to their roots and traditions.

The potential threat of assimilation and abandonment of future generations is poignantly revealed in the Haggada of the Pesach seder. In speaking of the four sons addressed by the Torah, reference is made to the *rasha*, the evil one who, we are told, chooses to exclude himself from any feeling of relevance to this display of association with the children of Israel. So much is this evident from the declaration required by the text of the Haggada that, were he to have been present, he would not have been redeemed, but rather would have suffered the fate of those who were to perish in Egyptian darkness.

One can not help but wonder why the rasha is present at the seder altogether, and why the father is instructed to apparently be so intolerant, in essence telling him how unwelcome he is. Surely our objective should be to seek some form of compromise or conciliation to assure his remaining with us, rather than to drive him away, perhaps never to return.

Upon closer examination of the Hebrew text, we can better appreciate what the Haggada is actually saying. The phrase *hakhei et shinay*, often translated as "break his teeth," is more properly translated as "blunt his sharpness." Yes, it is sure that the *rasha* in his daily life does not associate himself with his people. But tonight a sense of tradition, family ties — something has brought him near. He speaks of you and I as philosophy opposed to the beliefs of the family. He is clearly opposed — but he is here!

The father can not, indeed he dare not compromise his belief and faith. He must remain adamant in his conviction to that which has bound us together as a Jewish nation, in spite of all threats and suffering from the nations about us. But he must seek to confront the arguments of his son, to wear down the sharpness of his articulation of contrary beliefs which have lead him to exclude himself from his people. The father must bring him to the realization that out strength lies in our Jewishness, our traditions, that which unites us as Jews and that has survived nearly four millennia.

By so doing, this son will not be driven away. Rather he will appear not merely once a year at a seder, but throughout the year associating with and contributing to the larger family, the broader Jewish community.

In the free society of today, many feel no need to identify with, to openly belong to the Jewish community. We have already lost and continue to lose far too high a percentage of our children. The Haggada provides a possibility to assure the future of our children as Jews. To be able to confront the challenge presented by a child influenced so strongly by beliefs foreign to Judaism, we must be prepared. We must be resolute in our convictions and commitment, well-educated Jewishly, able to demonstrate by example the relevance in the modern context, of our faith and practice as Jews.

Seder provides the opportunity of an intimate setting to allow for question, challenge and debate. By its end, we pray that we will all rise with increased pride in our heritage and more resolute than ever to fully participate in our society as true members of the Jewish nation.

Rabbi Meyer Krentzman is the executive director of the Jewish National Fund for Eastern Canada and vice-president of the Montreal Board of Jewish Ministers.

Rebbe urges aid for Soviets

NEW YORK (LSN) — The Lubavitcher Rebbe, Rabbi Menachem Schneerson, has urged increased financial support to help resettle the growing number of Russian emigres.

Speaking to hundreds of philanthropists, contributors to the worldwide Chabad-Lubavitch Development Fund, gathered from the United States and abroad, at Lubavitch World Headquarters in New York, the Rebbe said: "In light of recent events, a significant part of our gifts should be directed — as indeed is being done in generous measure — to helping our brothers and sisters from the Soviet Union settle in other lands, such as the United States, Australia, and particularly, the Holy Land."

The Rebbe said that the emigres must be given the ability "to live with peace of mind, and to fulfil their obligations by studying the Torah and observing its Mitzvot, and that they be given every opportunity to become self-supportive, and be able to generously help others as well."

With the approach of Passover, the Rebbe also urged the Lubavitch supporters to direct part of their charities "to providing our fellow Jews with the means needed to celebrate the holiday in a manner that befits 'the season of our freedom.' "

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Lubavitch uses ads to get its message out

NEW YORK (LNS) — In an innovative approach to raising Jewish awareness of the arriving Passover holiday, Lubavitch has employed the use of high exposure outdoor display ads.

As part of the Lubavitch movement's global campaign to bolster Jewish education, 200 billboards in 50 major U.S. cities have been commissioned to display attractive, full-color posters. The posters bear the message "Don't pass over Passover," along with a visual of the traditional three matzohs and four cups of wine — central to the Passover seder.

In addition to the billboards, posters will be placed in each of the 6,000 subway cars of the metropolitan New York transportation system, and hundreds of bus shelters will be adorned with the same message.

It is estimated that well over 20 million people a day will see these billboards on highways and byways, in cities and towns across the country. They are intended to stimulate interest among Jews to identify with and celebrate the Passover holiday.

"Many Jews only need a light jolt, a spiritual 'shot in the arm' to stir their latent spiritual sensitivities," said a Lubavitch spokesman. "These elegant reminders, which include a local telephone number for information and assistance, may just be the necessary motivating catalyst."

This new project is part of the multifaceted, worldwide Passover campaign initiated by the Lubavitcher Rebbe, Rabbi Menachem Schneerson, to strengthen the observance of the festival.

As we celebrate

the coming forth from bondage to freedom, may you and your loved ones be especially blessed with happiness and peace.

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Organizations and People

Parents learn to deal with Pesach without offspring

By
GIL KEZWER

TORONTO —
For parents, the ultimate *tzuris* (sorrow) is the death of a child. That pain can be especially intense at yontiff time, in particular Pesach, the quintessential family celebration, which many mourning parents view with trepidation.

Bereaved Jewish Families, a self-help group organized under the auspices of Jewish Family and Child Services, held a discussion last week on the theme of getting through Passover.

Presentations were made by two mothers, one whose 25-year-old son was murdered in 1986, and the other whose 19-year-old son commited suicide just after Pesach two years ago.

Both agreed that despite their devastating sense of loss, they had a responsibility to their family to carry on, especially at Pesach.

Both reported that despite their acute awareness of an empty place at the seder table, they found solace in the sharing of tradition with family.

While Judaism commands one to put aside mourning during a holiday, they said that dictum was difficult to fulfil.

One panelist reported that many family members openly wept at last year's seder, and that the shared telling of memories of her late son's antics at earlier sedarim was cathartic.

Bitterness of slavery

She said that even the five- and six-year-old cousins of her late son benefited from joining the collective expression of mourning.

Citing the verse in the Haggada "In every generation a man is obliged to see himself as if he personally had gone forth from Egypt," Rabbi Sheldon Steinberg, director of the JF & CS's chaplaincy services, suggested that the group's members view their tragedies metaphorically — as if they had personally experienced the bitterness of slavery.

He urged members to permit themselves a wistful smile. There is always a glimmer of happiness in memories, he said, "a little bit of *charoset* with the *maror*."

Rabbi Steinberg recognized that some bereaved parents feel a great anger to God vis-a-vis their loss.

"If you're so oppressed that you can't go (to a seder), don't," he advised.

But one should try to join in, even if one's heart is too heavy to participate through the whole ceremony, he said.

If one is so grief-stricken he can't go, he should try to do something, even merely taking out a Haggada but not opening it, in recognition of Pesach, he suggested.

Changing the venue for the seder might also help, he advised.

Putting her tragedy in perspective, one of the presenters said, "I'm not the first Jew to have suffered. To have isolated myself from my family would have been really devastating."

For more information about Bereaved Jewish Families, call the JF & CS at (416) 638-7800 or Kitty Wintrob at (416) 781-1214.

Newcomers Leon and Ninee Korobchinsky from Kiev at Beth Sholom Sisterhood's recent pre-Pesach program. [David Blumenfeld photo]

TJC program explains Passover to Soviet Jews

TORONTO —
In every generation, Jews are commanded to view themselves as if they personally had been freed from slavery in Egypt.

That message of the festival of freedom was vividly brought home last week to 130 new Canadians from Moscow, Kiev, Kishinev and Warsaw at a pre-Passover program at Beth Sholom Synagogue.

Sponsored by the shul's sisterhood with the co-operation of Toronto Jewish Congress's community integration program and Russian response committee, the program featured an explanation of seder traditions by Rabbi Louis Schechter.

His remarks were translated into Russian by Raya Plots of the Association of Soviet Jewry in Canada.

Toronto singers Wayne Harrington and Aelita performed a medley of Yiddish and Russian folk songs.

Most of the immigrants said they have never attended a seder and were anxious to learn about Passover customs. Many of them reported they are planning to join local families under a Toronto Jewish Congress seder hospitality program.

TJC has placed 120 Soviets at the two sedarim but still has a few last minute openings for Toronto families willing to host East Bloc newcomers at their Pesach table. Call the Seder Hotline at (416) 635-2883, ext. 800.

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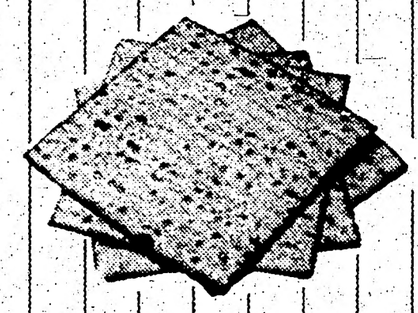
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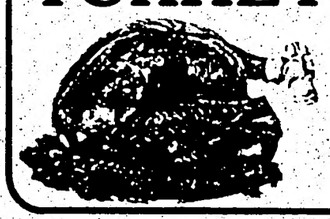
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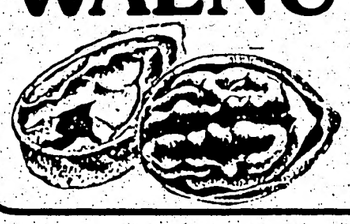
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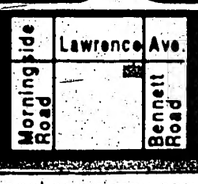

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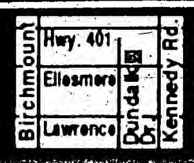

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Kosher facility located in Hamilton

Developmentally handicapped home seeks applicants

By
MOURA WOLPERT

HAMILTON — Applications are now being processed for Beth Tikvah, the first Jewish, fully kosher, home for developmentally handicapped adults in the region outside of Toronto.

Renovations to the house on Arkell Avenue, which will accommodate six adults, have begun and are expected to take about three months. Admissions will take place during May and June.

Five applicants have already been accepted but there is room for one more, says executive director, Emmy Weisz.

Any developmentally-handicapped person in the greater Hamilton area, former Hamiltonians, or anyone with local family connections qualifies for admission.

Beth Tikvah, Weisz reminds, is for those developmentally - handicapped adults who are 40 years and over. The residence is intended, she says, "for those who are getting on, whose parents are no longer able to care for them or are no longer alive, or those who are institutionalized but considered dischargeable although unable to live on their own."

The emphasis at Beth Tikvah will be on providing a normal family life.

Residents will be encouraged to run their own home, participate in group activities, the planning and preparation of meals and to keep their own rooms clean.

They will also be taught to do their own laundry, how to shop and manage their own money; most will be able to work in a sheltered workshop and for those near retirement age, leisure activities will be provided. Residents will also be helped to develop their literacy and social skills.

All normal health care and support services will be provided. A full time supervisor will take care of the day-to-day running of the home and in addition, there will be several full and part-time staff persons.

With housing and program fully funded by the government, there wil be no cost to the residents' families, says Weisz, explaining that the residents' disability pension will adequately cover all remaining costs as well as provide for some pocket money.

All enquiries or applications should be directed to Beth Tikvah (House of Hope) Foundation of Hamilton, P.O. Box 956, Station "A", Hamilton, Ont. L8N 3P9.

Hospitals receive funding

TORONTO — Ontario Health Minister Evelyn Gigantes has announced that $39.7 million in new funding will be provided for 142 renovation and improvement projects in hospitals and other health care facilities.

The Health Ministry funding is part of the government's $700-million anti-recession program announced in December by Treasurer Floyd Laughren.

Eighty health care facilities, including hospitals and children's treatment centres, in 59 Ontario communities will be participating in the program. Projects are expected to begin within the next three months and be completed by the end of March 1992.

"We are initiating this program during a time of recession to help hospitals make needed improvements to their facilities and services and also to help create new employment opportunities throughout Ontario," Gigantes said.

Labor-intensive

In funding the hospital projects, the Health Ministry gave priority to regions of the province experiencing serious economic difficulties. Priority was also given to projects that would be labor-intensive and to those that would produce greater public benefits in areas such as workplace health and safety, environmental improvements and energy conservation.

In accordance with the Public Hospitals Act, the ministry funding represents two-thirds of the planning and construction costs of the projects, with the balance contributed by the participating hospitals. In communities with populations of less than 12,000, the ministry contribution represents five-sixths of the costs.

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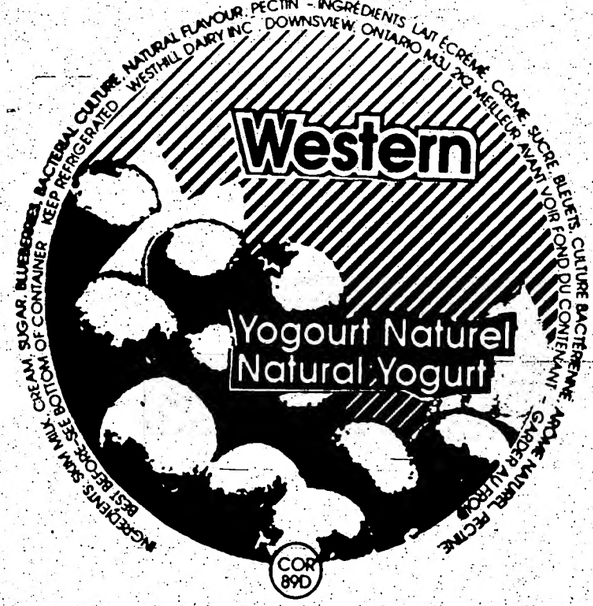

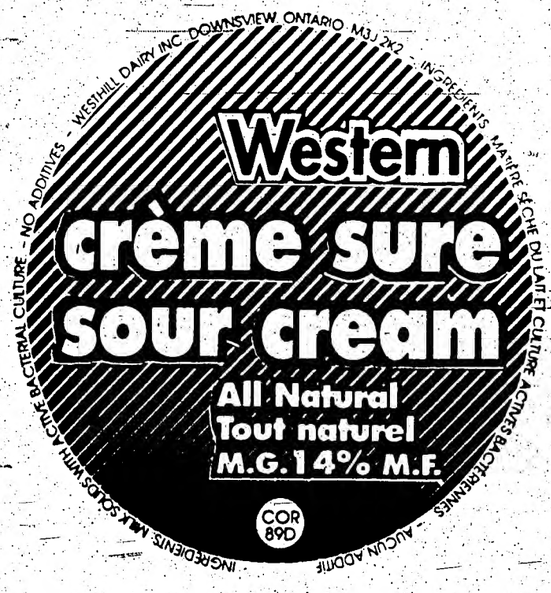

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- 6600 Yonge Street, at Steeles
- 270 Wilson Avenue

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- 9325 Yonge St., Richmond Hill

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- 245 Dixon Rd., at Islington
- 925 Rathburn Rd., Mississauga
- 3501 Yonge St., at Yonge Blvd.
- 135 Yonge St., The Arcade
- 900 Greenbank Rd., Ottawa
- 1460 Merivale Rd., Ottawa
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Prices effective until Saturday, April 6, 1991. Stores reserve the right to limit quantities. No returns accepted on Passover items.

Loblaws

Agency holds family seder

Reena clients celebrate Pesach

By
GIL KEZWER

TORONTO —

Clients of the Reena Foundation got a 10-day headstart on their celebration of Pesach last week when the agency for developmentally handicapped held its annual family seder.

Living up to the name *reena* — Hebrew for joy, this year's repast was a raucous, noisy and freilich get-together.

For the second year in a row, Beth Tikvah Synagogue hosted the seder, which attracted 380 clients, their family, staff and the general community — the largest turnout ever since the program was initiated in 1986.

Contributing to the simcha were volunteers from the shul's social action committee and B'nai Brith's Don Mills Lodge, who provided transportation from Reena group homes and helped defray the cost of the light meal.

The evening began with greetings from Harold Wodinsky, Reena's chairman of the board, followed by the performance of several Pesach songs by the Beth Tikvah youth choir.

Saul Fleising, Reena's ebullient director of finance and administration, led clients in the Hebrew and English reading of the Haggada.

Present were Valerie O'Hara and Marci Gilbert from the Ministry of Community and Social Services, which provides a major share of Reena's $10-million budget.

* * *

The Reena Foundation aims to achieve a maximum degree of independent living for its clients and a minimum of institutionalization.

That integrationist philosophy is based on the belief that people who are developmentally handicapped have a place in the Canadian and Jewish mainstream.

The price of participation in that mainstream was briefly alluded to by Rebbetzin Lori Scheim, Reena's newly appointed Judaic adviser.

Speaking about Passover's message of "freedom from all suppression and injustice," Scheim memorialized the four women murdered in a terrorist outrage in Jerusalem on March 10, one of whom was a client of Elwyn — Reena's sister agency in the Israeli capital.

Miriam Biton, 20, was standing at a bus stop near Elwyn's sheltered workshop on Grunwald Street in Kiryat Hayovel when Muhammad Mustafa Abu-Ghala attacked her with a 25-cm kitchen knife.

The 26-year-old resident of the Jebalya refugee camp in Gaza said the stabbing was a message to U.S. Secretary of State James Baker.

Having just completed a job training program, Biton was about to begin looking for full-time employment.

Asking "Mah nishtana?" in Hebrew and English are (from left) Sharon Abramowitz, Sol Fleising, Heather Greenbaum and Hirsch Silverstein.

Rae to enforce closing law

[Cont'd. from page 1]

Congress has always found that provision unpalatable and discriminatory because it singles people out by religion, Prutschi said. CJC also feels it is "abhorrent" for the state to inquire about religion.

Ontario Premier Bob Rae has vowed to enforce the revived Sunday closing law, and even strengthen it to protect workers.

Rae said last week that he favors having Sunday as a common pause day, with exceptions for retailers who do not observe Sunday as the Sabbath.

"We've come to the conclusion that in a multicultural Ontario, it's virtually impossible to come up with common pause day legislation that is fair to everybody," Prutschi said. "If we had our druthers, there would be no such legislation, but rather laws that would protect workers who don't want to work on Sundays."

A few weeks ago, Prutschi and CJC national vice-president for Ontario Charles Zaionz met with bureaucrats from the ministries of Labor, Tourism and the Solicitor-General to air the Jewish community's concerns.

Prutschi said he hopes governments will be sensitive to the needs of local Jewish neighborhoods and allow businesses, particularly food stores owned by non-observant retailers, to open Sundays in order to serve a Shabbat-observant clientele.

Last year, Congress told the Ontario Supreme Court, which struck down the law because it violated religious freedoms, that Jews and others who have a pause day other than Sunday are placed at a significant disadvantage and are consequently penalized.

CJC said Saturday is the most popular shopping day, and for Shabbat observers, especially families with children, single parents or two working parents, the inability to shop on Saturdays — compounded by a virtually closed Sunday — presents unique difficulties.

Three prominent Toronto rabbis told the court that the law's religious exemptions reduce Jews to second-class citizens.

The court ruled the law unconstitutional because it breached the religious freedoms of customers and retailers who observe Sabbath on a day other than Sunday.

Ontario's retail grocery chains said they may appeal last week's ruling to the Supreme Court of Canada.

In 1986, the Supreme Court of Canada found Ontario's Retail Business Holidays Act to discriminate against Sabbath-observant Jews, but that this was "reasonable and demonstrably justified in a free and democratic society."

However, CJC says that decision took place before the Charter of Rights was in full force, meaning the Supreme Court can rule on the law again.

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invite the community to celebrate
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FOR THE FIRST TIME:
A TWO-DAY CELEBRATION!!!

Wednesday evening, April 17
Beth Emeth Bais Yehuda Synagogue
100 Elder Street, Downsview
7:30 p.m. Visit "Israexpo" in the foyer
8:30 p.m. The hit Israeli group: "Hakol Over Habibi"
Admission: Adults $8; *Seniors/students* $5
Tickets available at: Israel's; Negev; Ma'Tov; Miriam's; C.Z.F.; B'nai Brith; J.C.C.; Beth Emeth

Thursday afternoon, April 18
Jewish Community Centre
4588 Bathurst Street
12:30 p.m. - 4:00 p.m. Flag raising, followed by an extravaganza of activities for everyone
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Organizations and People

What's New

By
MIRIAM CHINSKY

DEADLINE REMINDER

A reminder that the deadline for What's New and About People is Thursday, two weeks prior to publication date (Thursday, March 28 is the deadline for April 11 issue and Thursday, April 4 is the deadline for April 18 issue).

Friday, March 29

SHAAREI TEFILLAH EREV PESACH

Shaarei Tefillah Congregation, 3600 Bathurst St., will have services Erev Pesach, Friday morning, March 29 at 7 a.m., to be followed by the Siyum for the first-born at 7.30 a.m. The community is cordially invited.

Saturday, March 30

FIRST DAY PASSOVER SERVICES

Passover services at Kehillat Ahavat Chesed, the egalitarian, traditional, participatory congregation, will begin at 9.30 a.m. Women, men, teens and children are invited to come and pray. Services are held at 788 Marlee Ave., third floor (at Lawrence Avenue W.) For more information on the Kehilla, call the synagogue office, 787-2940.

Sunday, March 31

SECOND DAY PASSOVER SERVICES

The community is invited to come and pray with Kehillat Ahavat Chesed for the second day of Passover. **Rabbi Zalman Schachter-Shalomi** will be giving the Dvar Torah. Rabbi Schachter, founder of P'na Or Religious Fellowship, author of *The First Step, Reb Nachman's Tales* and other publications, is a scholar of Jewish mysticism. He has recently returned from a special meeting with the Dalai Lama.

Services begin 9.30 a.m. at 788 Marlee Ave., third floor (at Lawrence Avenue W.)

For more details, call the synagogue office, 787-2940.

Monday, April 1

MONDAY MAGIC

Come out, listen to interesting speakers, share coffee and experiences with other mothers of young children. Monday MAGIC (Mothers Against Going Incredibly Crazy) meets on Monday mornings from 9.30-11.30 a.m. at Beth Tzedec synagogue, 1700 Bathurst St. Babysitting is available with mature, caring and experienced sitters.

For information, call **Sharon** at 783-7726.

Tuesday, April 2

B'NAI BRITH WOMEN NEW CHAPTER

B'nai Brith Women of Canada's Northern Lights Chapter invites you to attend its first program meeting on Tuesday, April 2 at 8 p.m. The speaker for the evening is **Constable Wendy Heaver** of the York Region Police, who will discuss the prevalence of different forms of assault and focus on safety and self-defence.

The name Northern Lights was chosen to reflect the relationship between Newmarket/Aurora and Metropolitan Toronto. Women of all ages in the Newmarket/Aurora area are invited to develop their leadership skills and provide community service while making lasting friendships with other Jewish women.

For more information, call **Eileen Fields** at 630-9313 or **Carol King** at 895-6651.

B'NAI BRITH FRENCH LODGE

Bnai Brith's French lodge, La Fraternite, has scheduled its monthly meeting for 8 p.m. Tuesday, April 2 at 15 Hove St. The topic, in French, will be Fascism and the Jews.

For additional information, call 255-6086.

Wednesday, April 3

KLAUS BARBIE DOCUMENTARY

On Wednesday, April 3 at 8 p.m., TVOntario will screen *Hotel Terminus*, **Marcel Ophul's** documentary about the life and times of convicted war criminal **Klaus Barbie,** now in a French jail. The program is the last of the Human Edge series this year.

KEHILLAT AHAVAT CHESED

Kehillat Ahavat Chesed is holding an Adult Education series focusing on three major lifecycle events: Birth, Marriage and Death Legacies. The sessions integrate traditions, customs and contemporary practices. **Rabbi Howard Sacknowitz** of the Community Hebrew Academy of Toronto will discuss customs, traditions and practices surrounding marriage.

The session begins 8 p.m., Wednesday, April 3, at the Toronto Zionist Centre, 788 Marlee Ave. (at Lawrence Avenue W. and the Allen Road).

To inquire further, call 787-2940.

SHALACH MANOT

United Synagogue Day School, Bayview Campus student David Wishinsky is shown giving shalach manot to Ben Sternthal, a resident of the Forest Hill Retirement Home, with another resident, Tillie Robins, looking on. During Purim, grade 4 students performed in song and dance for the Jewish residents at the home.

AND WHAT ELSE IS NEW...

SPEAK, READ, WRITE HEBREW

Keren Hatarbut Institute of Hebrew Studies, located at 788 Marlee Ave., announces that registration is now open for beginner, intermediate and advanced adult and teen summer courses in conversational Hebrew.

The evening courses are from July 4-Aug. 22, between 7.30-9 p.m. All classes are conducted under the guidance of skilled Israeli teachers. The promise is that beginners will speak, read and write Hebrew by Aug. 22.

The instructor for the beginners' course is **Joseph Klinger,** founder of the Israeli ulpan method of teaching Hebrew in Toronto.

For consultation and registration, call Joseph Klinger at 787-0197.

DAYTIME HEBREW

A third term of daytime conversational Hebrew classes, designed especially for parents who have children in day schools, will start on Monday, April 8. Two levels will be offered, beginners on Monday mornings and intermediate on Wednesdays.

Classes are held from 10-11.30 a.m. at Associated Hebrew Schools, Neptune Branch, 3630 Bathurst St. Instructor is **Yael Lev.**

For information and registration, call her at 225-6151.

WANTED, ALEICHEM MEMORABILIA

An exhibition of **Sholom Aleichem's** life and works is planned for the month of May, to commemorate the 75th anniversary of his death. The display is being organized by the Committee for Yiddish, Toronto Jewish Congress and the Friends of Yiddish at the Lipa Green Building.

Any memorabilia you may have, such as programs of concerts, theatre groups, postcards, posters, newspaper items, etc. which can be loaned for exhibit would be very much appreciated. Please contact **Bess Shockett** at 787-0526.

IT'S MAPLE SUGAR TIME!

Maple sugar making demonstrations will be a feature at Kortright Centre for Conservation, Kleinburg, daily from 10a.m.-3 p.m., April 1 to 7. This is in addition to various nature displays and a focus on wildlife.

For more details, call (416) 661-6600.

THE GIFT OF FRIENDSHIP

There are five isolated seniors in our community whose lives would be greatly enhanced by the gift of friendship from a volunteer visitor.

Senior Care (Community Services to Jewish Elderly) is striving to find five suitable volunteers to visit with these people once a week for about two hours. If you can spare two hours a week to share with a homebound senior, please call **Arnold Foss** at 635-2860.

HOLOCAUST DOCUMENTATION

Holocaust survivors who wish to record their stories have been participating in the Toronto Jewish Congress Documentation Project since 1987.

If you are a survivor who spent the war in Nazi-occupied Europe, whether in the camps, in hiding, passing as a non-Jew, or in the resistance, the committee would like to record your story on videotape for the archives. You will receive a copy of your testimony.

For further information and an application form, call 635-2883, ext. 153.

PROJECT CLOTHESLINE

Project Clothesline organizers thank everyone for the overwhelming response to the request for clothes to be sent to immigrants in Israel. They ask that you please hold further clothing donations until after April 22.

Please note - no dropoffs at 70 Wingold Ave. during Passover.

BEACH HEBREW INSTITUTE

The Beach Hebrew Institute, 109 Kenilworth Ave., (tel. 694-7942), a small, friendly congregation of young singles and families, invites you to worship with its members every Shabbat at 9.30 a.m., with kiddush following.

FOR DIVORCING PARENTS

H.E.A.R.T. is a non-profit self-help group of divorcing parents which meets 7.30 p.m. every Tuesday, at 98 Village Greenway, except for the third Thursday of each month, when a public meeting is held at Fairview Library, in the lower meeting room.

For more information, call 756-4115.

BAGEL BOXES

HABSTY (Holy Blossom Youth) is planning its sixth annual fund raiser, Bagel Boxes '91. Order now, for delivery on Sunday, April 21, between 8.30 a.m. and noon.

Each bagel box contains 6 bagels, ½ lb. cream cheese, three ounces of lox, one litre orange juice, cakes, coupons and surprises! Cost is just $20.

AWARD

The William P. Hubbard Race Relations Award was presented to Morley Wolfe (right), a founder of B'nai Brith Canada's League of Human Rights, by Mayor Art Eggleton. The award is named for the city's first visible minority alderman.

Buy one for yourself, send gifts, or help HABSTY causes in two ways by purchasing for a needy family (last year over 300 boxes were delivered to local hostels).

Funds raised will go to NELFTY Mitzvah Corps (a camp for underprivileged children); Mazon Canada; Israel; World Wildlife Fund and other worthwhile causes.

For questions, comments or orders, call **Suzie,** 783-6495, **Deborah,** 785-3589 or **Karen,** 661-1758.

AGO PUBLISHES BOOK

The Art Gallery of Ontario has published a comprehensive, easy-to-read and visually splendid reference guide to the AGO collection.

Art Gallery of Ontario: Selected Works, is the first definitive handbook on the AGO collection (which has grown richly in recent years), to be published since 1974.

The book features lucid text and 350 high quality reproductions, most of them in color.

To inquire further, call 977-0414.

THE HERITAGE OF CHILDREN

Are you being denied access to your grandchildren? Children have a right to know their heritage, say the members of a group called The Heritage of Children, who are working to ensure grandparents' access to their grandchildren.

For information about this group, call **Abraham Silver** or **Sylvia Lusher** at 656-5408.

JEWISH INFORMATION SERVICE

Are you a friendly person and do you like to greet the public in person? Then perhaps you would like to volunteer with Jewish Information Service. Special booth displays are frequently set up in supermarkets and other locations in North York and Thornhill.

No special training is needed, other than 10 minutes of orientation. People of all ages and backgrounds, with at least some knowledge of the Jewish community and/or Israel, are invited to participate.

Jewish Information Service Outreach appears at various locations. It's a way of meeting the public and making available pamphlets and flyers from organizations, services, camps, etc. It is also a means of connecting or re-connecting to Jewish life.

If you would like to help, or want more information, please call a volunteer at 635-5600 after 9.30 a.m. during the week; until 3 p.m. on Fridays. Jewish Information Service is a department of the Toronto Jewish Congress/United Appeal.

JF & CS FAMILY LIFE EDUCATION

In order to meet the needs of a modern Jewish family in a fast-paced and changing society, Jewish Family and Child Service presents the following Family Life workshops:

The Single Parent Challenge — Finding the Balance Between Parenthood and Personhood: A group to discuss issues which confront the single parent, such as discipline, stress management, time management and building a new life. (beginning April 15).

One Marriage - Two Religions: A group for engaged and/or married couples from different religions. (beginning for six weeks on Monday, April 1)

Social Skills: A group to help young adults be more comfortable with others. The workshops will help participants to develop more effective communication skills and to feel better about themselves as individuals.

Widows' Group: A discussion group will discuss coping with grief, living alone, changing relationships and looking ahead. (six sessions to begin on Wednesday, April 10 at 4 p.m.)

Anyone interested in participating in these programs or in working with the Family Life Education Department to plan your own programs,

[Cont'd. on page 27]

Organizations and People

What's New

[Cont'd. from page 26]

call **Pat,** 638-7800, ext. 215. Workshop fees vary depending on the group, and scholarships are available.

YOUNG PEOPLE'S THEATRE

That Scatterbrains Booky, starring **Trish Lindstrom,** runs until Sunday, April 28 at Young People's Theatre, 165 Front St. E.

Based on **Bernice Thurman Hunter's** autobiographical trilogy - *That Scatterbrain Booky, With Love From Booky* and *As Ever Booky*, the play is a family musical which follows, with humor and pathos, the adventures and day-to-day life of 12-year-old Beatrice, nicknamed Booky, as she grows up underweight but spunky during the Great Depression.

Directed by **Peter Moss** with book and lyrics by **Joey Miller,** this new show will transport audiences to a bygone era and provide a glimpse of how people lived in downtown Toronto during a turbulent period in the city's history.

CANCER MONTH

April is Cancer Month. The Canadian Cancer Society has five branches in North York. Telephone recruiters are needed to prepare for the coming campaign. If you prefer to be outdoors, become a canvasser. Whether you are a regional captain, canvasser or telephone recruiter, there is a place for you at work, in your neighborhood or apartment building. Please call the North York Volunteer Centre at 481-6194.

CONGRESS COOKING SESSIONS

Kashruth Council, COR, Toronto Jewish Congress is sponsoring several practical and interesting individual cooking sessions. Middle Eastern Cooking begins April 16; Yeast Recipes, April 23; Pareve and Dairy Gourmet, April 30.

These sessions will be under the direction of teacher and home economist **Vivian Anhang.** Enrolment is limited and applications are processed on a first come, first served basis.

Fee is $15 per session. To register, mail a separate cheque for each session to Cynthia Gasner, Kashruth Council, Toronto Jewish Congress, 4600 Bathurst St., Suite 240, Willowdale, Ont., M2R 3V2.

For additional information, phone 635-9550.

COURSES FOR WOMEN

North York Women's Centre is offering a number of particularly relevant spring and summer courses. Included are: Wen-Do (self-defence for women) six weeks, beginning April 8 from 7.30-10 p.m., registration fee $56.25; Assertiveness Training, six weeks, starting April 10, from 1-3 p.m., registration fee $5; Introduction to Family Law (designed for women going through separation or divorce), one session, April 17 from 7.30-9.30 p.m., registration fee $5; Building Self-Esteem, six weeks, commencing April 24 from 7.30-9.30 p.m., registration fee $15.

All programs will be held at the North York Women's Centre, 201 Caribou Rd. (Bathurst and Lawrence). There is ample parking and wheelchair access. For more information, contact **Wendy Fraser,** 781-0479.

at the JCC

Jay Miller becomes detective, tightrope walker, circus strongman, baseball pitcher and a host of other characters in a delightful one-man mime/clown performance geared to youngsters 3-10 years and their families, 2 p.m. Sunday, April 14, at the Bloor Y Branch, 750 Spadina Ave.

Children join Jay onstage and the audience performs with him in a program that is both hilarious and poignant. It adds up to a fun-filled and rewarding experience for family audiences.

Tickets, available in advance (MasterCard/Visa accepted) or at the door if any are left, are $6 each. To inquire further, call 924-6211.

Register now for the Bloor Y Summer Camp. Call **Florence,** 924-6211, for more details.

Back at the North Y Branch, the JCC Original Singles Fifty Plus is holding their next dance at 8 p.m. Saturday, April 20. Tickets will be sold in advance. Call **Elaine Botnick Mann,** 636-1880.

The JCC North Y Branch is running a Pesach Camp. The program is for ages 4-12 years. Register by the day. The cost is $25 per day, April 2, 3 and 4. Call **Karen Nusbaum,** 636-1880.

Here's a lot of choice in just one place. Register now at the North Y Branch, 4588 Bathurst St., for Centre Camp. Call **Elaine** or **Karen,** 636-1880.

The North Y Branch announces registration for all of its spring programs. Exciting new activities in early childhood services and fitness highlight programs starting April 8. From toddlers to teens, swimming to softball, the variety is endless, the instruction excellent, and a dose of fun is added! Register now for dance, music, fitness and early childhood services programs by phone, 636-1880 or in person, at 4588 Bathurst St.

Register now for the special beginners, 10 session course in Ballroom Dancing with **Jeanne Foesier,** Thursdays, 8.15-9.45 p.m., starting April 11 at the Koffler Centre School of Dance, North Y Branch. Call **Jacque** or **Elaine,** 631-5659.

Here's a last call for the JCC North/East Valley Branch Singles Network's first night Passover seder, to be held 7 p.m., Friday, March 29 at 7015 Leslie St. Cost is $28 per adult and $19 per child (plus GST). Reservations must be in by noon Thursday, March 28. Call **Luni,** 889-0813 for more information.

The N/E Valley Branch offers adult duplicate bridge every Monday evening 7.30-11 p.m. Cost is $3 per session. Members only. Call **Luni,** 889-0813.

On Sunday, April 14, join Twentysomething (24-35) Uptowners, for brunch and a tour of the McMichael Canadian Collection. Meet at 11 a.m. for brunch at the North Y, 4588 Bathurst St. Total cost is $16. Register and pay by Thursday, April 11. Call Luni at 889-0813.

Get Fit classes are starting at the N/E Valley. The new session, 10 weeks, begins Tuesday, April 9 and/or Friday, April 12. Cost is $45 for once a week, $85 for twice a week (plus GST). Join in for coffee, bagels and muffins after class. To register, call Luni, 889-0813.

Registration for the Valley junior summer program is underway. There will be two week sessions, starting July 2. This is for 5-12 year olds and offers tennis and swim lessons plus much more. For details, call Luni, 889-0813.

Call the JCC Singles Hotline 889-5101 for 24-hour taped information of events at the JCC and around the city.

for seniors

Earl Bales Seniors Club holds a dance every Saturday night in the clubhouse, 7.30-10.30 p.m. Members free, non-members $1. Dance to a live band on Sunday, April 14, at the Community Centre in the park, Bathurst and Sheppard, 7.30-10.30 p.m. Members, $3, non-members $4.

A great movie will be screened in the clubhouse, Wednesday, April 3 at 2 p.m. Members free, non-members $1.

A trip to London, Ontario, is planned for Thursday, April 11. Cost, $15, includes a picnic lunch. This is for members only. Also for members only, a Buffalo shopping tour is planned on Tuesday, April 30. Cost, $25 per person, includes a full-course dinner at the Buffalo Jewish Community Centre. Another trip, a Niagara Falls and Winery Tour, scheduled for Tuesday, May 7, costs $16 per person, including a picnic lunch (members only).

Enjoy a Mother's Day Dinner and Dance, 7 p.m. Sunday, May 12. It includes a full-course kosher dinner and live band, at Earl Bales Community Centre. Cost is $15 per person.

Ongoing activities in conjunction with the North York Board of Education, are bridge, fitness, line and ballroom dancing. Other activities offered are shuffleboard, walks in the park and woodwork crafts. Rummycube begins Thursday, April 18 from 1-3 p.m. and bingo starts Sunday, May 5 , from 1-3 p.m. For information, call the office at 636-7856, Monday - Thursday, 9 a.m.-4 p.m.

Holy Blossom Temple Lunch and Learn in Retirement Group meets at noon on alternate Wednesdays at the Temple, 1950 Bathurst St. There is no charge. Bring your own lunch. Coffee will be served. Everyone is welcome. There is no meeting during Passover. The next regular meeting is slated for Wednesday, April 17.

Afternoon rubber bridge continues every Thursday from 12.30-3.30 p.m. in the foyer of the temple board room. Partners will be selected every week. Tea and coffee will be served and all are welcome. No charge. Call **Claire Sweet,** 489-9048.

The **Friendship Club** at Forest Hill Library, 700 Eglinton Ave. W., features seniors' activities such as bridge and more, Mondays and Tuesdays, noon-5 p.m. Call 393-7706 for additional informaton.

Senior Sinais Golden Book is ongoing. Your donations for special occasions go to Kiboutz Yahal in Israel. Place your order with **Frances Malkin,** 226-3252 or **Ida Himmelstein,** 630-3862, between 7 and 9 p.m.

The Jewish Community Centre of Toronto, Bloor Y Branch, offers many exciting seniors' programs. Included are dancing, knitting, bridge, fitness and much more. To find out about these and other programs, call **Nurit,** 924-6211, ext. 36.

Shaarei Shomayim Friendship Club is scheduling several afternoon theatre outings over the summer. Included are these musicals at Artpark: June 26, *South Pacific;* July 25, *Funny Girl;* Aug. 7, *Man of La Mancha.* On Sept. 19, it's *School for Wives* and on Oct. 30, *Carousel,* at Stratford. Reservations are now being taken for the Catskill trip to the glatt-kosher Homowaek Hotel (deluxe rooms), July 10-18. To check on theatre and Catskill trips or to reserve, call **Lena,** 785-5773 or **Ruth,** 224-5923.

Remember the Golden Book to mark special occasions. Your donations go to Lanaido Hospital and Orphanage in Israel. Call **Dorothy Bloomfield** at 787-1526.

Canadian Israeli Club Aluma for Israelis and Hebrew-speaking persons 55 and over, meets every Wednesday evening from 7.30-9.30 at the Wagman Centre, 55 Ameer Ave. On Wednesday, April 3, everyone is invited to a Passover Party with light entertainment and refreshments. For information call **Avner Meiri,** 663-1443, **Oved Azuri,** 631-9794 or **Gitit Gilran,** 789-5131, ext. 2271.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

Club Etrog invites the community to a Yom Hazikaron ceremony in remembrance of Israel's fallen soldiers at 7.30 p.m. Tuesday, April 16. Willowdale MP **Jim Peterson,** is to be guest speaker and ORT representative **Col Yaacov Erez** will address the gathering. **Cantor Chaim Winer** will provide appropriate music.

On Wednesday, April 17, **Boris Naiman** entertains at a Yom Ha'atzmaut Dance, with full dinner, dancing and prizes. For more information or tickets call **Helen Issenberg,** 225-2112.

Please note: The Centre will not be open on Sunday, March 31, because of Passover.

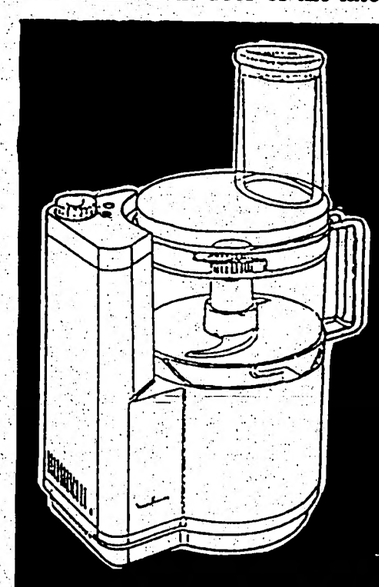
[Cont'd. on page 28]

BONDS AWARD

Receiving the President's Club Award from Jack Feintuch, Israel Bonds synagogue chairman, is James Graff, co-chairman of the Beth Emeth Bais Yehuda Synagogue Monte Carlo Night. (Barry Shainbaum Photography)

EITZ CHAIM ADDITION

(From left) Rabbi Schneur K. Weinberg, Moshe Korolnek and Max Korolnek affix a mezuzzah to the front door of the latest addition to the Patricia campus of Eitz Chaim Schools.



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Organizations and People

About People

SHAAREH HAIM EXECUTIVE

Shaareh Haim Synagogue announces the election of its executive and board for 1991-1992: **Dr. Sheldon Rotman**, president; **Marcie Aychental**, vice-president; **Shelly Kofsky**, vice-president; **Mitch Silverstein**, treasurer; **Steve Rothman**, budget and finance; **Vicci Macmull**, secretary; **Jeroham Singer**, ritual; **Karen Miller**, immediate past president.

Dr. Sheldon Rotman

Dr. Rotman brings years of experience as an executive member of several organizations including Alpha Omega Dental Fraternity, United Synagogue Day School board of directors and campaign cabinet member for Frances Mandell Tribute Dinner.

Dr. Rotman practises dentistry in Richmond Hill, where he lives with his wife **Patti** and their four children.

Shaareh Haim congregation will be celebrating one year in its new building at the corner of Bayview Avenue and Weldrick Road. A Simcha Showcase evening is planned for Wednesday, May 8 at 8 p.m., featuring Shaareh Haim's caterer, Zuchters. Several florists will display creative table arrangements, there will be wine tasting and video samples of techniques used to record simchas for a lifetime. As well, invitation specialists will be highlighting a variety of invitation options.

The Shaareh Haim Synagogue executive and board extends an invitation to the Jewish community to attend this evening and get acquainted with its new, outstanding facilities. Admission is free and refreshments will be served.

Phone **Helene Rudolph**, project director, at the synagogue office, 884-3353, if you plan to attend the Simcha Showcase.

TEACHING AWARD TO EZRIN

Psychologist and management consultant **Dr. Sharyn A. Salsberg Ezrin** is a recipient of an Excellence in Teaching Award from the school of continuing studies, University of Toronto. The award recognizes the skills, insight and commitment which exemplify the primary mission of the school — the promotion of lifelong learning as a personal and societal benefit.

Sharyn Salsberg Ezrin

Dr. Salsberg Ezrin was commended for providing not only inspired instructions to her students but also leadership as a role model for her instructional colleagues.

After earning her PhD from Carleton University in 1977, she served as the senior research psychologist in projects at Bank Street College of Education in New York, and as a human resource administrator with the city of New York and at Children's Hospital of Eastern Ontario, Ottawa.

She was a management consultant in the Toronto office of Price Waterhouse from 1982-1986. In April 1986, she joined Goldfarb Consultants, an international opinion and market research firm.

Dr. Salsberg Ezrin established her own management consulting practice in December 1986. She teaches courses on management consulting for the school of continuing studies.

She is a volunteer on the board of directors for the Family Service Association of Metropolitan Toronto, the Trillium Foundation and the Ontario Psychological Foundation. As well, she serves as a member on the race relations in business committee of the board of trade of Metropolitan Toronto and on the board to the Canadian National Exhibition Association.

In addition to general volunteer activities within the Jewish community, she is on the human resources advisory committee at Baycrest and also assists with the **Dora Wilensky Memorial Fund** which honors her aunt and is co-administered by Jewish Family and Child Service.

She is married to **Hershell Ezrin**, senior vice-president, corporate and public affairs, The Molson Companies. They have two children, **Rachel**, 15, and **Shaina**, 12.

MULTICULTURAL APPOINTMENT

Milton Israel, professor of modern Indian history and director of the Centre for South Asian Studies at the University of Toronto, has been appointed chairman of the board of directors of the Multicultural Historical Society of Ontario.

Milton Israel

Prof. Israel has written and edited books and articles on Indian nationalism, the history of the Indian press and the South Asian diaspora in Canada. His most recent book, *Communications and Power: Studies on Propaganda and the Press in the Indian Nationalist Struggle 1920-1947* is currently in publication.

In addition to his academic appointments, Prof. Israel has served in various administrative positions, including the office of vice provost, University of Toronto. He is active in national and international organizations relating to South Asia. From 1976-1979, he was president of the Shastri Indo-Canadian Institute and later, its resident director in New Delhi. He continues to serve as a member of the board.

He is also active in national and provincial organizations concerned with immigration and multiculturalism in Canada. He is a member of the Canadian ethnic studies advisory committee in the department of the Secretary of State.

Prof. Israel has travelled extensively in Europe and Asia. Together with his family he has visited India numerous times and lived there for periods totalling five years.

He and his wife **Beverly**, have a daughter, **Lauren** and a son, **Andrew.**

singles events

Singles Events is an advertising feature of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

Adath Israel Singles (30-50 Years) upcoming events: **Oneg Shabbat**on Friday, April 12. 8:00pm. Speaker **Judith Ross-"Experiencing Israel The Volunteer Way"**. For further information please speak with Rabbi Sheldon Korn. 635-5340. 4188

Metro Toronto Singles presents a Pre-Passover Party at **Le Club** at the Inn On The Park Hotel (Leslie/Eglinton). Thursday, March 28, 8:30pm. Cover $10.00. For more information call **222-7111**. 4137

The Jewish Community Centre of Toronto, North East Valley Branch, 7015 Leslie St. Singles Network is holding a **Passover Seder** on Friday, March 29 at 7:00pm. Cost $28.00 adult, $19.00 per child. Payment must be made by Wednesday, March 27. For more information call Luni, 889-0813. 4190

"Felix is Back Spring Bash" at **Simcoe-North** (2 Rosehill Avenue, 2 blocks South Yonge/St. Clair) Thursday, March 28, 8:30pm. Cover $10.00. For more information call **Lishar Productions** at 783-1813. 4184

The Jack Shindman Memorial Scholarship Committee

is seeking applicants for the 1991

Jack Shindman Memorial Scholarship Award.

Candidates should be immigrants under 35 who arrived in the country within the last seven years and have completed at least one year of community college or university.

Scholastic achievement, as well as need, will be the primary considerations of the Selection Committee.

Applications should be mailed before APRIL 30, 1991 to:
Jack Shindman Memorial Scholarship Committee,
Jewish Immigrant Aid Services of Canada,
4600 Bathurst Street, Suite 325
Willowdale, Ont. M2R 3V3
or call (416) 630-6481

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האגודה למען החייל בישראל

Need for new leadership recognized

Solursh new Bonds chairman

TORONTO —

Harvey Solursh, a well known Toronto accountant who has been involved in numerous local and Israeli causes, was recently appointed chairman of the State of Israel Bonds, Ontario Region.

Harvey Solursh

Solursh, the senior partner of Solursh Feldman & Partners, has been keenly interested in a variety of organizations working on behalf of Israel and awareness of the Holocaust. He began working for the State of Israel Bonds as chairman of the accountants division and over the years has served on many diversified committees.

Working closely with communal leaders such as Alex Grossman and Kurt Rothschild, in a variety of Israeli-based causes, he recently completed a six year term as president of the Canadian Shaare Zedek Hospital Foundation and is currently on their international board of governors.

He is secretary-treasurer of Canadian Friends of Massuah (Holocaust Centre) and a long standing member of Shaarei Shomayim Synagogue and supporter of the Baycrest Centre for Geriatric care.

"I am not a miracle worker, I just work hard," Solursh says. He has set his prime objective in his new position with Bonds as "building a solid relationship between the Bonds Organization and the investment community." With the benefit of his accounting profession, Solursh has plans "to create strong relationships with the financial institutions investing in Israeli bonds, a solid and secure option."

Familiar with negotiating varied financial projects, Solursh is confident that his professional expertise will enable him to lead his Bond team to raise large amounts of money so desperately needed by the State of Israel.

Solursh says that the effects of the Gulf War in economic terms along with the challenge of settling the influx of Soviet Jews has placed an enormous burden on the State of Israel. He says he has accepted the challenge of selling additional bonds and notes to help alleviate the overwhelming financial pressures on Israel.

Solursh is keenly aware of the need to bring new leadership into the Bonds organization. His children, Linda, Karen, Jonathan and Jennifer and sons-in-law Jeffrey and David, are community volunteers and his wife, Renee was recently elected co-president of the Canadian Shaare Zedek Hospital Foundation and is also active in the National Council of Jewish Women.

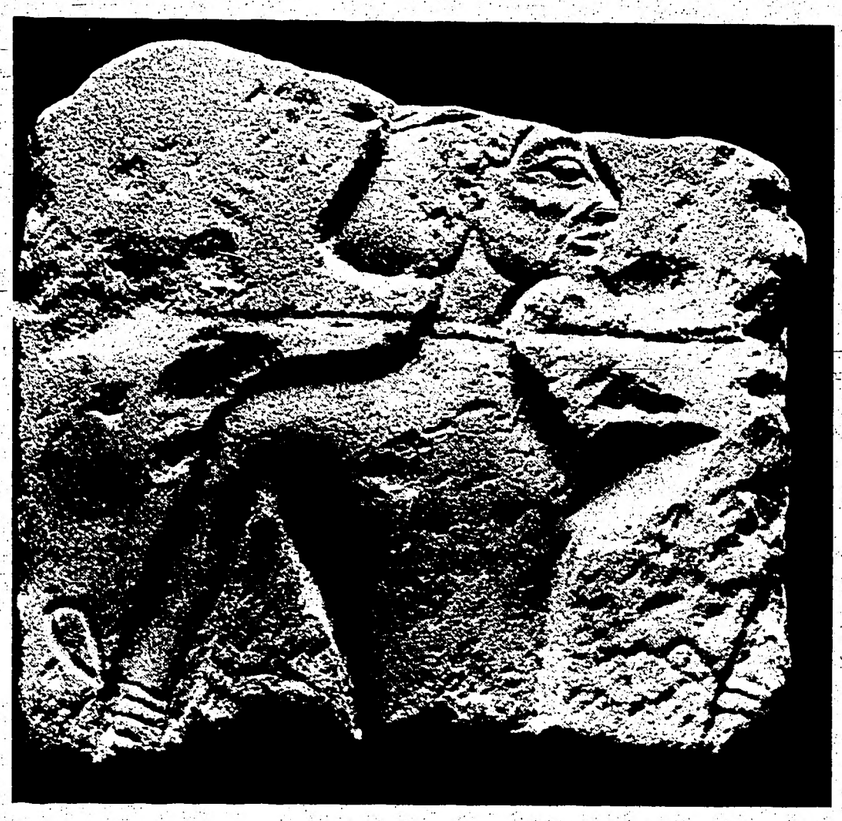
Solursh has plans to work closely with all committees at the State of Israel Bonds.

"We will be working together to set out a coordinated strategy for the Bond campaign and hope to raise additional money so that Israel can achieve its economic goal of self sufficiency."

Solursh adds that with the current economic downturn, the organization has an additional challenge. "We are trying to be innovative in the hope of successfully meeting our objectives."

One of the projects being further developed is the Double Mitzvah Program which allows charitable organizations to receive donations in the form of State of Israel Bonds. With this program, Bond purchasers receive tax deductible receipts and at the same time, the charity receives funds which would not otherwise be available to them.

Surrounding himself with accomplished people and a new group of young leadership, Solursh has accepted his new position with confidence and enthusiasm — two ingredients that are sure to help him lead the Bond organization to new heights.



NO RELIEF FOR THIS MAN

Depicted on this relief is a Semitic prisoner of war with his hands bound behind him and tied by his throat to a line of captives. He would probably have been used in forced labor on a royal building project, making bricks or hauling large statues. Although the Egyptians took great care of their own skilled craftsmen, they regarded the cheap foreign laborers, like this Israeli, as expendable. (See story in Passover supplement page 22)

UJA Walkathon set for June 2

TORONTO —

The 23rd annual United Jewish Appeal Walkathon, planned for Sunday, June 2, has an ambitious and poignant goal this year — to raise proceeds enough to sponsor two flights of Soviet olim on their journey to Israel.

1991: The Journey Home is the theme of this year's walk.

Leading the phalanx of participants as far as the eye can see will be the Jewish school children of Toronto; over the years they've made this their event as a means of showing solidarity with the people of Israel.

"It's the Jewish community's event, of course," say walk co-chairmen David William Brown and David Engel, ". . . and the biggest of its kind in Toronto. But there's no doubt the kids have really stood out in terms of involvement and raising sponsorship funds for the kilometres they cover."

This year, though, with $500,000 needed to achieve the goal of Journey Home and mindful, as well, of UJA's continuing objective of increased walk involvement, Engel and Brown are pulling out all stops to ensure that behind the student spearhead will be a truly representative number of participants from the total Jewish community.

Their endeavor is already paying dividends, with indications that a number of groups and organizations are gearing up for the event. These include: a special contingent of Jewish disabled, representatives from the city's Sephardi community, a delegation of Soviet Jews, and Jewish newcomers to Toronto from Ethiopia. It's also anticipated that Jewish seniors' groups, Jewish teens from the public high school system, and students representing Jewish campus organizations from the University of Toronto and York University will all be displaying a high profile.

As part of the day, a Jewish community picnic-festival will follow the walk. Judy Shulman and Judy Engel have been named chairmen for this follow-up event.

David Engel and David William Brown, 1991 UJA Walk for Israel co-chairmen, credit Toronto Jewish school children with past Walk successes, look forward to increased community involvement for upcoming event, June 2.

Adath Sholom Congregation

864 Sheppard Avenue West, Downsview

invites the Jewish Community to hear

our Rabbi-in-Residence

RABBI HARVEY MEIROVICH

of Jerusalem

deliver three lectures:

Tuesday, April 2, 8 p.m.

Lecture and Dialogue:

"The Prophet Elijah and the Passover Connection"

Friday, April 5, 9 a.m.

Sermon: *"Israel's Eternal Struggle: Coping with Evil"*

Saturday, April 6, 9 a.m.

Yizkor Sermon: *"Reflections on Teaching Soviet Jews"*

at which time Rabbi Meirovich will share the pulpit with

DR. YOSEF BEGUN one of the spiritual fathers of the Refusenick movement in the Soviet Union.

For further info, please call 635-0131.

Passover food failures

TORONTO —

In cooking up a batch of tasty recipes for your Pesach delight in our March 14 Passover Food supplement, we had a couple of "failures."

The Passover Angel Food Cake on page B4 had the wrong amount of sugar listed in the ingredients but not the directions. The cake calls for 1¾ cups of sugar.

The preface to the lemon chicken recipe on page B5 should have read: Our ancestors were nomadic shepherds who each spring celebrated Hag ha'Pesach, the Festival of the Paschal Lamb. An unblemished male lamb was sacrificed roasted whole and eaten (after special ceremonies) by the assembled families.

A number of recipes called for a glaze to be made from powdered sugar. To make powdered sugar, place regular sugar in a food processor. With a steel blade, grind until sugar has a powdery consistency.

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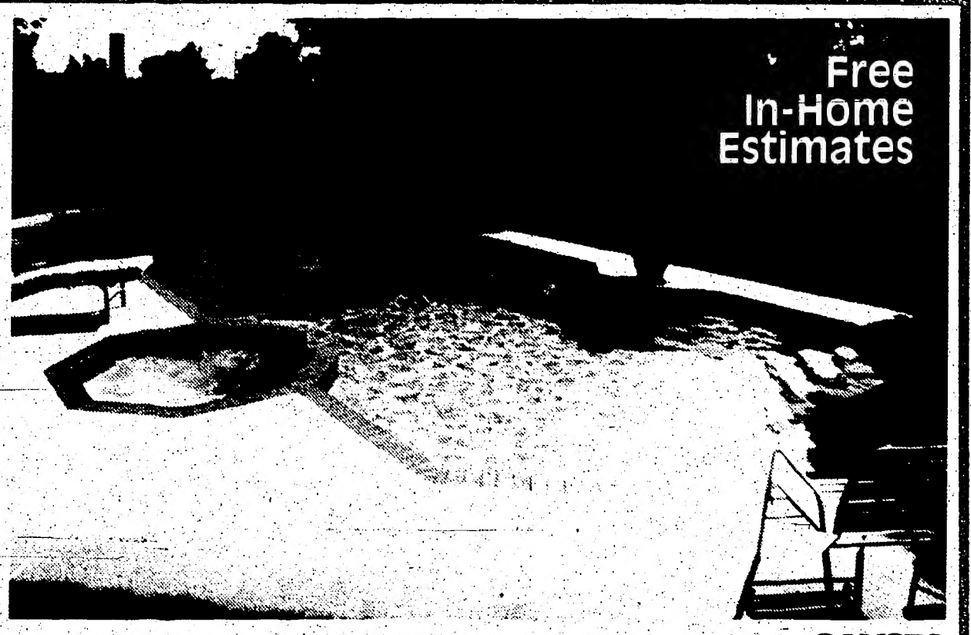

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Organizations and People

Members of B'nai Brith Hillel/Jewish Students' Federation held a protest last week at B'nai Brith Canada's headquarters over rumors their building will be put up for sale.

Jewish students lead rally to save Hillel/JSU building

By
RON CSILLAG

TORONTO — A dozen students from the University of Toronto's B'nai Brith Hillel/Jewish Students' Union held a small but noisy rally last week at B'nai Brith Canada's headquarters to protest the rumored sale of the Hillel/JSU building.

Shouting "Help save our house," the placard-carrying students gathered outside the BBC building and then marched to the office of executive vice-president Frank Dimant, where BBC president Marilyn Wainberg was scheduled to meet with Hillel/JSU president Paul Goldbach.

Wainberg and Dimant were taken aback that Goldbach had a dozen or so students and Hillel/JSU director Rabbi Moishe Silverman in tow. Wainberg demanded The CJN reporter leave the meeting.

Last December, BBC announced it was cutting funding to B'nai Brith Youth Organization and to Hillel/JSU, pending improvement in its financial situation.

Hillel/JSU's budget was cut back by $40,000, but one full-time staffer was let go, so the net shortfall was $8,000.

Hillel/JSU has had a number of discussions with Toronto Jewish Congress to explore a new funding partnership.

The students are concerned that BBC will sell the Hillel/JSU building, at 604 Spadina Ave., to offset what they say is the organization's $3.5 million debt.

Goldbach presented Wainberg with a petition signed by over 150 Jewish students at U of T, who are worried their off-campus sanctuary will be sold.

The building has served as the nerve centre for the university's Jewish students since 1980, Goldbach explained. It hosts social events, has a variety of programs and is a place where Jewish students can plan strategy to combat campus anti-Semitism and cults, he added.

Goldbach conceded the building is not for sale and that he knows of no definite plans to sell it, but that rumors of a sale are concerning his members.

"We're looking at alternative locations," including moving into one room at the Bloor Street JCC. "We're willing to work with BBC to come up with a formula so that we can keep the house.

"They've heard us and they know we're mad."

Goldbach read a statement to Wainberg, in which he blasted BBC's priorities.

"How did B'nai Brith fall under such a financial predicament? The answer surrounds you as you sit here in the new wing of their national office. The building of this section of the office [completed in 1989] is the major contributing factor to B'nai Brith's current debt."

Goldbach said that by "amputating" Hillel/JSU, BBC is cutting off its future leadership.

Later, Wainberg and Dimant told The CJN that BBC would sell the building "only as a last resort."

They estimate the building's value at between $700,000 and $800,000.

Dimant said the students and BBC have formed a joint committee to locate private benefactors or sponsors who could fund Hillel/JSU.

"I found the kids so dedicated, it was refreshing to see that kind of enthusiasm," Dimant said.

"I think everyone realizes we're on the same side. We'll bend over backwards to solve the problem."

The Children & Families of the late

Hannah Zoltak זל

wish to express heartfelt thanks to our many relatives and friends for your kind expressions of sympathy and thoughtfulness and for donations sent during our recent bereavement.

Ichilov Hospital remembers Marnie Kimelman

Ichilov Emergency Hospital in Tel Aviv will establish the 'Marnie Kimelman Trauma Centre" as a memorial to Marnie Kimelman, a Toronto student, who was the innocent victim of a terrorist bomb on a Tel Aviv Beach, July 28, 1990.

Marnie's family and friends, Dr. Hartley Stern and the Benjamin Family Foundation believe that Canadians will appreciate this tribute which will serve other innocent people and remind us of a brave youngster and her love for Israel.

Those wishing to support this project are requested to send cheques to the "Marnie Kimelman Trauma Centre of Ichilov Hospital", c/o Canadian Friends of Tel Aviv University, 3910 Bathurst St., 205, Toronto, Ont. M3H 5Z3.

HOLOCAUST EDUCATION AND MEMORIAL CENTRE

You are invited to remember the names of family members who died in the Holocaust. The names will be inscribed on ceramic tiles lining the walls of the Hall Of Memories.

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High School on kibbutz means learning to milk cows.

Kibbutz high school teaches teens more than just trig and tractors

By
GIL KEZWER

TORONTO —

Today's typical teenager faces a bewildering array of personal choices on the way to adulthood and responsibility.

Since 1969, a steady stream of Canadian and American Jewish youth have been spending Grade 10 at Kibbutz Kfar Blum in Israel's Upper Galilee, and getting an education in more than trig and tractors.

But for its decorated bomb shelters and sweet smelling azalea bushes, the Huleh Valley Regional High School, where the program is held, looks like any suburban secondary school, with its gymnasium, science labs, library and sprawling lawns.

The anglophone teens are integrated among the school's 1,200 Hebrew-speaking junior and senior high schoolers, who come from 24 nearby kibbutzim and moshavim.

The concept has proven so successful that in 1985 a Grade 11 overseas school was established at Kibbutz Beit Hashita in the Jezreel Valley, at the foot of Mount Gilboa. The majority of the 350 students there hail from the kibbutz itself.

Maturing experience

For many Canadian and American participants, the year in Israel is a maturing experience that influences a lifetime, says Amichai Yarchi, director of the Beit Hashita program.

In late August 1990, 14 North American teens enrolled at Kfar Blum — including three from Vancouver and one from Toronto. Fourteen students registered at Beit Hashita.

A number of them are the children of Israeli expatriates who want their kids to experience growing up in the *moledet* (homeland).

With considerable pride, Yarchi notes, the two high schools were the only program in Israel for North American teens and young adults not to suffer a single drop-out as a result of Saddam Hussein's barrage of 39 Scuds.

In both schools, classes are held five days a week, for about 38 periods. An American-style curriculum (taught in English) includes science, math, history, English and phys ed.

As well, students are placed in a Hebrew class according to their level, and study the Bible, geography and history of Israel.

The faculty includes veteran educators from Israel and immigrant teachers from the United States and other English-speaking countries.

Parents receive a report card at the end of each trimester. A final transcript is sent to the student's home school. Many grant extra credit for subjects taught in the expanded curriculum.

No less important is the one-day a week work component — chores shared with their kibbutz peers — in a variety of agricultural, industrial and domestic tasks.

After work and homework, students can choose from a gamut of recreational opportunities, from lounging at the pool to horseback riding to ceramics.

The academic year includes several extended field trips to explore Israel scheduled around the Jewish holidays.

Though the students sleep in dorms, each teenager is adopted by a kibbutz family offering a surrogate friendly home away from home — with none of the tensions that often trouble relationships between teens and their parents.

The two programs are neither Orthodox nor anti-religious. But having studied Torah and Jewish history with the country as a classroom, many students experience a profound discovery of their Jewish identity.

Difficult to sell

Ruth Margles of Toronto, whose daughters Miriam and Sarah went to Kfar Blum in 1985/86 and this year, speaks glowingly of the program and the camaraderie of its graduates.

This year's $7,500 (U.S.) fee, which included airfare, tuition, books, board and trips, is not that much more than tuition alone at the Community Hebrew Academy of Toronto, she notes.

"But it's a difficult program to sell. In most cases, the parents aren't ready for it."

For more information about Grade 10 at Kfar Blum or Grade 11 at Beit Hashita, call the Canadian Zionist Federation's Youth and Hechalutz Department at (416) 398-6931 or (514) 481-0218.

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Organizations and People

Favors loan guarantees for Soviet olim

TJC supports Jewish Agency program

TORONTO —

In a major step to support the implementation of a loan guarantee program for the absorption of Soviet immigrants in Israel, the officers of the Toronto Jewish Congress last week gave their unanimous approval for the program.

"This is a significant action taken by the largest Jewish federation in Canada," said Julia Koschitzky, national president of the United Israel Appeal of Canada. "We call on all Canadian federations to give their endorsement to the program, which is expected to be ratified at a meeting in New York on April 16."

The meeting will be a special assembly of the Council of Jewish Federations of North America. The program is the initiative of Charles Goodman, president of the CJF, who in the past few weeks has introduced it to the leadership of U.S. and Canadian Jewish communities. Federations throughout North America are currently involved in a process of consultation and decision-making designed to lead to the final approval in April.

Charles Diamond, president of Toronto Jewish Congress, praised Goodman for coming up with the program. "This is a creative approach to help finance the massive aliya and absorption needs," he said. "It's a very good way of using our resources. There was strong support for it among our officers."

The loan guarantee program is based on the realization that the needs of Soviet aliya and absorption cannot be met through fund-raising efforts only. Therefore, a portion of the absorption costs will be given to the immigrant in the form of a loan rather than a grant which he has received so far. These immigrant loans will be made by commercial banks in Israel, to be repaid over an extended period of time on easy terms.

The commercial loans will be guaranteed to the banks by the Council of Jewish Federations, which, in turn, will be indemnified by all Jewish federations on the basis of a fair-share formula. It is in this context that the Toronto Jewish Congress approved the program.

In broad terms, the costs to the Jewish Agency for the absorption of one million Soviet Jews in Israel within 3-4 years is $2.4 billion (U.S.). It relates only to Jewish Agency operations, as distinct from Israeli government operations.

A sum of $200 million is being added to this cost, as a reserve fund for loan defaults. It brings up the total to $2.6 billion.

Of this sum, $105 billion has already been provided, basically through the success of Operation Exodus campaigns among Jewish communities throughout the world.

A sum of $650 million is projected as income from the continuation of the Exodus campaign over the next few years. That leaves the sum of $900 million, which constitutes the loan program, to be guaranteed by the CJF.

At the present time, immigrants receive payments in the form of grants to help them with a "basket of absorption needs" after their arrival in Israel. The Jewish Agency, financed by contributions from the campaigns, pays for a share of $1,000 per person in the overall absorption basket.

In view of the number of arrivals, which has exceeded all previous projections and now stands at one million by 1994, this level of support cannot be maintained by the Jewish Agency any longer.

The grant will be converted to a loan. A typical loan to a family of four would be $4,000. No payback will be required for the first three years and the interest will be accrued. Payback will then begin, on a gradual scale designed to make it as easy as possible for the immigrant, and to be completed 10 years after the loan-start.

Since Goodman came up with his proposal a few months ago, extensive negotiations and consultations have taken place, involving the Jewish Agency, the Council of Jewish Federations, Israeli banks, and federation leadership in major cities, in order to generate broad understanding and consent for the program.

Walter Hess, executive vice-president of the United Israel Appeal of Canada, commented: "With Toronto's endorsement, we are well on our way in Canada to take up our fair share in this pragmatic and creative solution, which will facilitate the absorption of so many of our people who are putting down roots in the Jewish homeland."

Technically, Hess pointed out, the Canadian guarantee will be channeled through Keren Hayesod, with which Canadian communities are associated on the board of governors of the Jewish Agency. Worldwide, Keren Hayesod will take a $150 million share of the $900 million loan guarantee program.

Jews are no longer rushing to leave U.S.S.R., says consul

By
RON CSILLAG

TORONTO —

Soviet Jews are still determined to leave the U.S.S.R. but they are no longer in a hurry, says Israel's liaison officer on Soviet Jewry for the United States and Canada.

Shmuel Shenhar, a consul at Israel's diplomatic mission in New York City, told a meeting last week of the committee for Soviet Jewry of Canadian Jewish Congress, Ontario region that Soviet Jews no longer feel a sense of urgency about emigrating.

"They still want to leave, but they will take their time," Shenhar said. "Anyone who wants to leave can do it today or tomorrow."

Nevertheless, Israel views "with anguish" the turmoil inside the Soviet Union and its apparent return to a hard-line ideology.

"The moment you start cracking down on liberals and separatists, will the Jews be next?" Shenar asked.

Soviet Jews wanting to leave are taking their time because the necessary invitations from Israel and exit visas are easy to obtain, he explained.

Israel issues between 20,000 and 25,000 invitations every month and has sent over 1 million invitations to the Soviet Union since January, 1990.

Shenhar said the invitations are available at Israel's consular mission in Moscow, where some 800 Jews pick theirs up daily.

He said there are as many as 50,000 Jews who have exit visas but are holding on to them because they don't want to leave right away.

Shmuel Shenhar

Despite that, the torrent of Jews pouring out of the Soviet Union and into Israel, excluding a drop during the Gulf War, continues at record levels, he noted.

In 1990, 186,000 Jews left the Soviet Union, of whom 181,000 went to Israel.

And in the first three months of 1991, as many as 35,000 Soviet Jews arrived in Israel.

Every family receives the equivalent of roughly $10,000, one-third of that in cash, turned over immediately upon arrival, Shenhar said.

As well, eligible immigrants receive medicare, social security and free education, despite never having paid into those, he said.

Israeli officials have been pleasantly surprised, he added, because it seems that thousands of Soviets prefer to settle in development towns and villages, and not large urban centres.

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A HAPPY PASSOVER

Sings praises of Israel

UIA's Victor Yagoda helps ensure success of missions

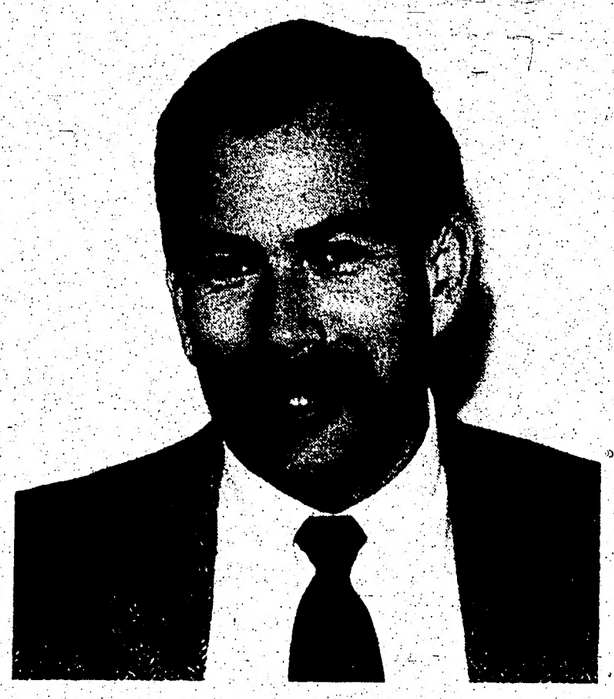
By
RON CSILLAG

TORONTO —

Anyone who has been on a mission to Israel sponsored by the United or Combined Jewish Appeal, or the United Israel Appeal of Canada, knows the moustachioed face of Victor Yagoda.

As the UIA Canada mission co-ordinator in Israel, it is Yagoda's task to meet and lead federation-backed tours to Israel.

It is also his sometimes thankless job to put together the nuts and bolts of missions to the Jewish state, including making sure the hotel reservations are done, the meals are planned and the buses booked.



Victor Yagoda

Yagoda, a Mexican Jew who spent 12 years in the demanding and well-respected job of professional tour guide, has been UIA Canada's point man in Jerusalem since 1988, organizing an average 15 missions a year.

Few people sing the praises of going to Israel on an all-inclusive mission more effectively than Yagoda, who points out that community missions almost always include meetings with important Israeli officials, military brass and sometimes, even the prime minister.

And now that the Persian Gulf War is over, Yagoda expects business to pick up markedly.

He's well into planning two Prime Minister's missions next month, one each from Montreal and Toronto; one community mission from Montreal in May; a Yom Yerushalayim tour from Toronto and spring leadership missions from Ottawa, Vancouver and possibly Winnipeg.

Yagoda was in Toronto last week to familiarize himself with the city's fund raising apparatus and to convey the message that it's time to come back to Israel.

That message seems to be getting through, he says. "By Pesach, all hotels in Israel will be full, and the airlines are filling up. I think people know that Israel is safe again."

During the Gulf War, Israel went through a period of "being alone," Yagoda feels, and now is the time for Jews to express their solidarity by going.

Community missions also allow participants to visit their Project Renewal communities to see how their UJA dollars are spent, he adds.

These tours can range in size from five to 500 people, but usually average 40, he explains. Missions usually have themes, whether political, military or revolving around immigrant absorption.

Missions are also an effective fund-raising tool. Participants often return from them fired up and ready to do more, Yagoda explains.

"Almost every Jew who comes on a mission builds up his pride," he says. "There's hardly anyone who leaves Israel with a lukewarm response."

HU Friends to recruite students

HAIFA —

The Canadian Friends of Haifa University will be acting, effective immediately, as its North American recruiting office and official representative for the programs for overseas students, a Haifa University spokesman has announced.

Fran Yacoubov, national administrative director of the Canadian Friends of Haifa University, will serve as the co-ordinator and liaison with the university in this capacity.

The Program for Overseas Students at the university is designed for persons who have completed at least one year of university studies, and who would like to combine a period in Israel while earning university credit at either undergraduate or graduate levels.

The Haifa Program is unique in Israel from a number of perspectives, said the spokesman. "It is committed to maximizing integration and active participation with all facets of Israeli cultures and society."

It accomplishes this objective by limiting enrolment and individualizing academic programs. All students live in the university dormitories with Israeli roommates and suite mates.

The courses, taught in English by university faculty, are fully accredited, not only by universities abroad, but also by the University of Haifa.

Thus, Israeli students, studying for regular degrees at Haifa, enrol in the courses together with the overseas students. A rich field trip program, social events, and extra curriculum activities, are important features, and Israeli students participate in these as well.

The academic programs focus on the recognized areas of expertise at the university. Included are courses in ethnography and intercultural communication; kibbutz studies; political issues of Israel and the Middle East; international development and regional planning; community and social services and maritime studies and marine archeology.

Intensive Hebrew language (ulpan) and Arabic language programs are important features of the program.

In addition, an international honors program in psychology is available for psychology majors and graduate students, courses in the natural sciences are available through the Oranim branch campus, and internships are offered in a number of areas.

For further information on the semester, year, summer, or kibbutz options, contact: Canadian Friends of Haifa University, 1110 Finch Ave. W., Suite 510, Downsview, Ont. M3J 2T2, telephone (416) 665-4462, or 4950 Queen Mary Rd., Suite 415, Montreal, Que. H3W 1X3, telephone (514) 735-8500.

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Organizations and People

Most addictions misunderstood

Myths surrounding alcoholism debunked

By
FRANCES KRAFT

TORONTO —

"At the bottom of your hearts, you know that Jews could not possibly be alcoholics," said social worker Linda Berman to a capacity crowd of 130 people, as she set out to "explode the myths" surrounding alcoholism and other addictions.

Berman, who is Addiction Centre Program Coordinator, Westchester Jewish Community Services, was brought in from New York by Jewish Family & Child Service (JF & CS) as keynote speaker for a recent forum held at the Lipa Green Building.

The myth of Jews not becoming alcoholics is perpetuated by Jews as well as non-Jews, said Berman. But things have changed; she reminded us. "Jews have joined the drinking force, and how!" She cited a number of societal and psychological influences that may predispose people to abuse alcohol, among them availability of alcohol, hereditary factors, fear of intimacy, (low) self-esteem, heterogeneous cultures and disposable relationships.

Statistics on alcoholism in the Jewish community aren't easy to come by, she said. Typically, Jewish alcoholics are ashamed.

Compounding their problem is that alcoholism and other addictions (including chemical dependency and gambling) are misunderstood as problems of willpower. Berman explained that alcoholism is a disease which left untreated, progresses chronically and predictably to early death.

There are four criteria that define addiction:

— Tolerance (the person uses more of the substance to obtain the same mood change);

— Emotional and physical dependency, characterized by cravings and an inability to choose when to start or stop using the substance.

— Social consequences (career and family are affected); and

— Withdrawal (when the activity ceases).

Addiction is a widespread problem. Forty-eight thousand anonymous groups (such as Alcoholics Anonymous) serve millions of addicts around the world, Berman said.

Why do people drink/gamble/use drugs to excess? The answer, says Berman: Because it feels so good. It works to change their mood immediately and predictably. It gives them an "illusion of control over their feelings," especially in the early stages of the disease. In the final stage, said Berman, usage is necessary "just to feel normal."

Many people think of addiction as an individual problem. Another myth, says Berman. Addiction is a family problem. Family members are affected, and to remain healthy, they must remain "lovingly detached."

There is help available for family members. The best-known program is Al-Anon, and there are even some programs for young children. Al-Anon is not only for families of practising alcoholics; families of recovering or even long-gone addicts may benefit from it.

Berman tells loved ones of alcoholics, "You didn't cause it, you can't control it, and you can't cure it." She leaves them with hope though, asserting that alcoholism is a treatable disease.

Proving her point, the next speaker was a Jewish recovering alcoholic who has been sober for 21 years.

Introduced only by his first name, the neatly attired, soft-spoken middle-aged man spoke articulately and with humor.

His earliest recollection of alcohol "doing anything for" him goes back to Passover Seders. John (not his real name) had a lot going for him. His parents (who were not alcoholics) loved him. He excelled in school. Yet somehow alcohol gave him "a particularly good feeling" and in certain situations made him feel that he was "on a par with everyone else."

After John started using alcohol, it was "a downward spiral," leading ultimately to suicidal feelings as a young father. "Drinking had become untenable and sobriety had become untenable," he said.

"The first positive thing" he did was to call Alcoholics Anonymous (AA) and ask for help. He has attended their meetings regularly for over two decades.

Berman had mentioned in her talk that many Jews feel AA's program (particularly the spiritual component) is in conflict with Jewish beliefs. "Nothing could be further from the truth," she stated emphatically.

She refers skeptics to the writings of Rabbi Abraham Twerski, MD, an American expert in the field of alcoholism and chemical dependency, who draws parallels between the Twelve Steps of AA and Jewish theology drawn from the Siddur, Talmud and Shulchan Aruch.

It was also mentioned that there is flexibility in many programs to accommodate Jewish needs, and that kosher food is available at major treatment centres.

The help that John found at AA allowed him to give up alcohol, watch his children grow up, and take his place in society. He takes pride in his work and his family. "I can't afford to pay the price for breaking any of the rules," he said, adding quickly that AA doesn't impose "rules," but rather offers a "suggested program of recovery."

JF & CS strive to respond to both addicts and those close to them in a non-judgmental atmosphere, says Rochelle Thompson, a certified addiction counsellor at JF & CS who was also a panelist. JF & CS is not an "active treatment centre," but they meet with clients who have addiction problems and give appropriate referrals.

Once the client is "solidly in "a self-help program, he or she can go to JF & CS for counselling in other areas of their lives during the difficult process of recovery.

Thompson is very positive about working with recovering addicts. "I think it's an honor to be working with people who are working so hard themselves."

The Jewish community is coming to terms with alcoholism and other addictions that affect it. Self-help programs are becoming available in a Jewish milieu. One AA group meets at Kehillat Shaarei Torah; a Narcotics Anonymous group meets at Beth David B'nai Israel Beth Am.

Unfortunately, some Jewish addicts are still "in hiding," said Thompson. Help is available, should they choose to use it. She ended by quoting the first woman member of AA, who said. "There are really only three things that get in the way of an alcoholic's getting help: stigma, stigma and stigma."

"The shame and tragedy is in the secrecy, not in the illness itself," Thompson wrote in a recent JF & CS newsletter.

Winnipeg man hopes to meet long-lost sister

By
MYRON LOVE

WINNIPEG —

Chaim and Bessie Aronovitch are hoping to go to Israel in the spring to meet a sister Chaim hasn't seen in 51 years. In fact, it was only last year that Aronovitch found out Nehama Isaacovitch and two other sisters and their families still in the Soviet Union survived the Second World War.

Aronovitch, 77, left home in Rostov in 1941 to fight in the Russian army. That was the last time he saw his family. He was captured by the Germans and made a prisoner of war. His family was told he was missing in action. They assumed he was dead.

After the war, he went to Israel where he heard all the Jews in Rostov had been killed. He assumed his family was among them, not knowing they had all moved to Uzbekistan.

In Israel, Aronovitch married for a second time (his first wife having died in Russia), raised two daughters and fought in three wars — the War of Liberation, Suez and Six Day wars. In 1969, his second wife died. That same year, he decided to move his family to Canada.

"My doctor recommended it," he says.

"Israel was too hot for him," says Bessie, whom he married 17 years ago.

In Winnipeg, Aronovitch worked as a machinist until retirement. He is also an artist and writes Yiddish poetry which he has had published in the defunct Western Jewish News and The Jewish Post and News in the past.

His daughters, who went back to Israel, live in Haifa with their families.

He learned of his sisters and their families last year through a niece of his first wife in the Soviet Union. She found the family through a friend in Uzbekistan. Aronovitch's letter reached his sister, Nehama, the day before she was to make aliya with her family.

She is now in Holon. One sister, Sarah Yaroshetskaya, 73, still lives in Uzbekistan. The third, Sonia Goldberg, 85, lives in Chernovetz.

Aronovitch is now corresponding with his sisters and hopes his other sisters in the Soviet Union can come to Israel.

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COMMENT takes aim at Toronto's media

By
RON CSILLAG

COMMENT volunteers Michael Kay (left) and Bruno Rubinger search for anti-Israel bias in the media.

TORONTO — Tired of media bias against Israel?

Had it with screaming front-page headlines of Muslims being manhandled by Israeli troops, but dismayed to find one tiny story on an inside page about a dozen Muslims being killed by Hindu soldiers in India?

Fed up with television pictures of rioting Palestinians — pictures that may be six months old?

Sick of Israel always being portrayed as the bad guy?

Don't just sit back. Comment.

That's not merely good advice, it's the motto of COMMENT, a Toronto media monitoring group composed solely of volunteers, who pore over newspapers, television and radio broadcasts and magazines to find and respond to biased reporting against Israel.

Set up last autumn when reporting on the intifada reached a fever pitch, the Council on Monitoring Middle East News Trends has set for itself the lofty goal of getting the Toronto media to achieve more balanced and objective reporting on Israel.

It also responds, with phone calls and letters to the editor, to what it feels is slanted writing on the Middle East. Its three core members proudly note that on several occasions, letters of apology, retractions and pledges to be more careful have been issued by some of the biggest guns in the information industry.

But rather than just mount a campaign of complaining, to which media are notoriously defensive, COMMENT takes a more rational tack.

It measures headlines, counts up column inches, tallies letters to the editor and devises cold, empirical charts and graphs to show editors how one-sided reporting on Israel can be.

The group has also come up with guidelines on how to write letters to the editor and how to conduct oneself on open-line call-in shows.

COMMENT volunteers are confident their factual and level-headed approach is finally forcing editors and producers to face up to and correct years of slanted reporting on Israel.

"We got the impression a lot of people in the community had a sense of helplessness about reporting on Israel, that nothing could be done," says member David Feifel, a neuroscientist. "We're trying to change that."

Composed of Feifel, Bruno Rubinger, an engineer, and the group's research director Michael Kay, who's an accountant by day, COMMENT has, in a relatively short time, amassed an impressive data base of examples of biased reporting and of contact people in journalism.

"People seem to feel there are no outlet for grievances," says Kay. He points to the letters pages, newspapers ombudsmen and the Ontario Press Council as tools to vent one's spleen.

Underdog favored in any conflict

COMMENT members have learned a lot about the media. They know, for example, that "Jews is news," (thus the disproportionately heavy coverage of Israel), that the media tend to adopt the underdog in any conflict (explaining the PLO's public relations triumphs, at least before the Gulf War) and that the media seem to shrug off life in Arab countries as cheap (thus the headlines when Arab lives are lost in Israel, but the two-inch stories when Arabs are killed in Arab countries, or when Palestinians are murdered by other Palestinians).

"We're willing to accept Israel being held to a higher standard, but not to a double standard," Feifel says.

Rubinger points out that COMMENT is unfunded and depends a lot on the Canada-Israel Committee's media mavens.

The Gulf War has altered the media's view of Israel because the PLO backed Saddam Hussein and Israel stayed out of the fray, Feifel explains.

COMMENT's ultimate goal is for every synagogue in Toronto to have a media response committee.

For information, call the COMMENT hotline at (416) 726-7265.

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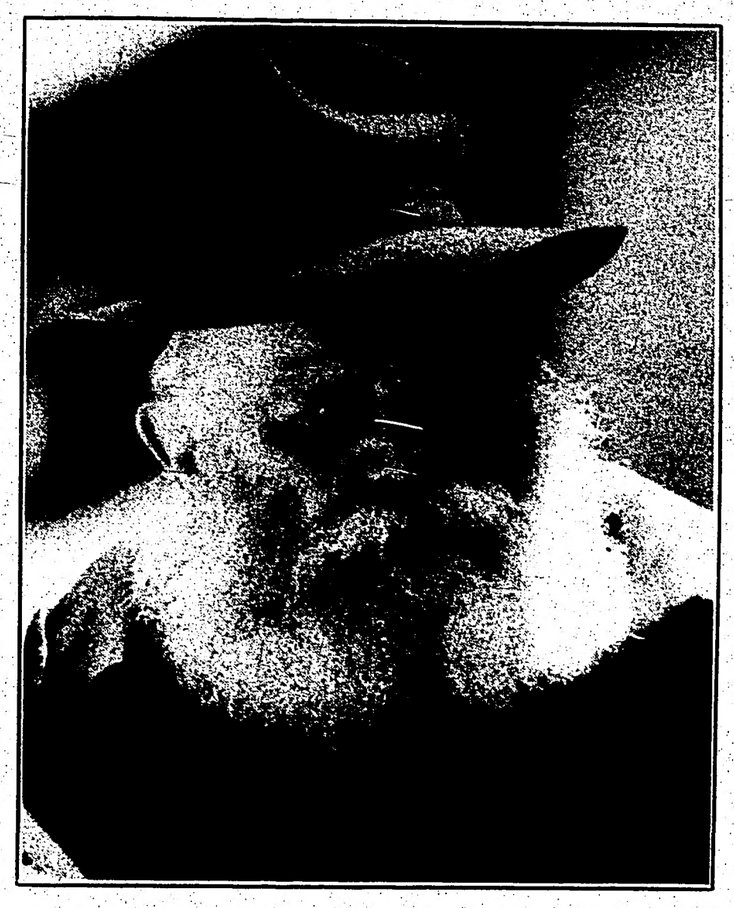

Nisan 11, 5751 — March 26, 1991 marked the
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Rabbi Menachem M. Schneerson

We join Jews the world over with our prayerful wishes that Al-mighty G-d grant the Rebbe Shlita good health and strength to continue his sacred work on behalf of Klal Yisroel and may all his endeavours be blessed with success and may he lead us to the Ultimate Redemption through Moshiach, speedily in our days, Amen!

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And being a Jew becomes so dear.

He leads us with foresight and vision
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For you we thank the One Above.

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Happily and gratefully rejoice.

And the heart of each sings
That we have the Zechus to be under your wings.

May Hashem give you the health and Koach you need
In your numerous missions to succeed.

And we in turn, in this 90th year L'orech Yomim, will aspire
To carry out the work you desire.

It is up to all of us — you have shown us how
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by Mrs. Edith Hochler

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Organizations and People

Eitz Chaim inaugurates new wing at Patricia campus

By
LEILA SPEISMAN

TORONTO — The new wing of Eitz Chaim Schools' Patricia campus was officially inaugurated recently by the affixing of mezuzzot on the sanctuary, dining hall and front doors.

Wayne Tanenbaum and John Kaplan did the honors for the front door, representing school president Joseph Tanenbaum.

Harry Botnick and Joe Goldwasser and Max Korolnek put the mezuzzot on the sanctuary, and Hersh Kanner and Shaul Anisfeld on the lunchroom doors.

The students themselves were scheduled to put mezuzzot on their own classrooms the next day.

Psalms were recited by general studies principal Rabbi Shlomo Jacobovits and girls' school principal Leo Adler.

Goldwasser told the CJN that the 20,000 square foot addition, on two floors, includes eight classrooms, a lunchroom and a bais midrash (small synagogue).

It is fully accessible to the handicapped.

The new addition will enable all the boys to be together at one branch, except for two primary classes which are being kept at the Viewmount branch because of the distance the young children in the area would have to travel to Patricia.

Girls take classes at Viewmount and Spring Farm campuses.

An obviously happy Goldwasser said that the addition "carries out the plan we laid out 15 years ago. The building program developed as we did."

He noted that "it was the vision of Joe Tanenbaum that made this all possible. He had the vision and foresight to buy extra land, saying 'one day you'll need it'."

The new classrooms are decorated in pale green tones, which, according to Richard Idels, building and interior design architect, is in accord with currrent thinking that green is conducive to learning, especially for the younger grades.

The bais midrash is decorated in cool blue-grays, with rounded windows and what looks like concrete blocks on two of the walls.

The ark and bima railings are stained to match.

Selections by the 15-strong Eitz Chaim boys' choir, accompanied and under the direction of Yehuda Gilden, were enthusiastically received by the nearly 300 parents, teachers and students in attendance.

Rabbi Shneur Weinberg, senior principal of the school, thanked all those involved in the building project, saying that, like Bezalel, who build the furnishings for the ark of the covenant in the desert, worked "leshaym shomayim," in the name of heaven with "purity of purpose."

Moshe Korolnek was master of ceremonies for the event.

Affixing mezuzot to the new wing of Eitz Chaim Schools' Patricia campus are (from left) John Kaplan, Harry Botnick and Wayne Tanenbaum.

Passover workshop held in Winnipeg

By
MYRON LOVE

WINNIPEG — The Winnipeg Jewish Community Council's Institute for Adult Jewish Education and B'nai Brith Women co-sponsored a Pesach workshop for Soviet Jewish immigrants on March 17 at the YMHA Jewish Community Centre.

Institute co-ordinator Naomi Globerman reported 35 Russian families (of 48 who have arrived in the city over the past two years) came for the hour long program. Rabbi Sholom Rappaport (Rabbi Emeritus of the Rosh Pina Congregation) explained through a translator what Pesach is, the arrangement and meaning of the seder plate and the significance of the holiday to Judaism.

Afterwards, the Russian families socialized over Pesachdik pastry, tea and coffee provided by B'nai Brith Women. Each family went home with a Pesach kit containing matzoh, matzoh ball mix, gefilte fish, pesachdik candy, grape juice and a Russian language haggadah.

"There was a wonderful, positive feeling in the room," says Globerman, who is also WJCC director of adult education.

She points out the workshop was B'nai Brith Women's idea. "It's one thing to encourage Russian Jewish immigrants to go to synagogue for Pesach," she says, "but you have to help them understand what is going on.

"The idea was to begin integrating them into the community. We draw the children and seniors to the community centre for programs but the rest of them have so far been estranged."

To encourage the new Russian Jewish immigrants to come out for the workshop, Globerman had invitations translated into Russian and mailed to the families. The invitations were followed up by phone calls to find out how many people were planning to come.

N.Y. shul sends food to Soviets at Pesach

NEW YORK — Nearly three tons of Passover foods, totalling 2,576 kilograms, have been contributed by Manhattan's Park East Synagogue to the Jewish communities of Moscow, Leningrad and Kiev, according to Rabbi Arthur Schneier, senior rabbi of the congregation.

The Passover foods were shipped via Finnair on March 11 for distribution by synagogues in the three Soviet cities, Rabbi Schneier said.

Included in the supplies were matzoth, matzah ball soup mix, matzah meal, gefilte fish and horse radish, salami, sardines, fruit slices, chocolate bars, macaroons, jam, tea bags, coffee, kosher-for-Passover wine and kosher soap. Approval for the shipment was given by the U.S.S.R.'s Council of Religious Affairs.

Rabbi Schneier said the project constitutes "a symbolic as well as a tangible act of sharing with our sister congregations in the Soviet Union the celebration of the Passover holiday."

In 1988, when Park East Synagogue shipped two tons of Passover supplies to the Choral Synagogue in Moscow, it was the first time that kosher food had been sent directly to the Soviet Union from the United States. The gift of kosher foods marked the inauguration of a sister-synagogue relationship between the Manhattan and Moscow congregations.

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Arts

Showbiz Mishmash

Korda's sexy books blend ghetto and gallows humor

By
FRANK RASKY

Sir Alexander Korda, the Hungarian-born Jewish producer of classic British films including *The Private Life Of Henry VIII* (starring **Charles Laughton**), *The Third Man* (**Orson Welles**) and *The Hamilton Woman* (**Vivien Leigh** and **Sir Laurence Olivier**), used to joke morosely: "The art of film-making is to come to the brink of bankruptcy and stare it in the face."

Luckily, jokes his nephew, **Michael Korda**, the editor-in-chief of Simon and Schuster and the author of gossipy bestseller novels based on the lives of glamorous celebrities he has known, such as *Queenie* (a fictional portrait of his movie star Aunt **Merle Oberon**):

"My Uncle Alex never went bankrupt because he was equipped with that special Jewish-Hungarian talent. He could charm money out of an empty safe."

There is no doubt that Michael Korda is likewise endowed with that family trait. It's the Jewish gift, he says, of being able to buoy up your depressed spirits with a joke that's a blend of "ghetto and gallows humor."

* * *

I found him a captivating sophisticate who had me chuckling during the entire course of a recent interview at his deluxe suite at the Four Seasons Hotel. He was in town to promote his new novel, *Curtain* (General Publishing; 378 pages; $26.95). It's a thinly disguised *roman a clef*, based on the tempestuous marriage of Olivier and Leigh and their scandalous boudoir affairs with their fellow stage and movie illuminati.

Korda is able to write of this enchanted world as an insider. He spent his childhood commuting between Hollywood and London, accustomed to the yachts and villas, the Rolls Royce and other luxury baubles favored by the Korda clan, who were all in the entertainment business.

He remembers being treated kindly by Leigh when he was a plump adolescent. And as a publisher with a stable of high profile authors ranging from **Henry Kissinger** to **Joe** and **Jackie Collins**, he was privileged to edit both the autobiography and book on acting by the late Lord Olivier.

Korda, who began as an underpaid, overworked junior-editor writing how-to books bearing such exclamation-marked titles as *Power!* and *Success!*, has since become a veritable successful and powerful millionaire.

At 57, he is a skinny but energetic five-foot-seven dynamo, who wears beaded Santa Fe cowboy Stetsons and boots; he gets up at 5 a.m. to write on his old-fashioned IBM typewriter about two pages of dialogue on yellow legal paper before going to his Manhattan office to begin editing.

Michael Korda

Rebecca Greenberg

He and his wife **Margaret**, a pretty equestrienne, keep horses on a 100-acre farm in Dutchess County in upstate New York; they maintain an apartment in Manhattan; and own handsome residences in Palm Beach, Fla., and Santa Fe, N.M.

Following are some of his gossipy tidbits and bon mots I found interesting.

* * *

His beautiful "Aunty Merle" was actually a half-caste East Indian, who performed as an exotic dancer named Queenie Kelly O'Brien. When his uncle, Sir Alexander, decided to transform her into a movie star, her last name was changed to Oberon, "because it was felt the English hated the Irish."

Olivier hated playing Heathcliff opposite Oberon's Kathy in *Wuthering Heights*. He wanted Leigh to be his co-star. Thus frustrated, he chewed garlic before their kissing scenes.

* * *

Similarly, there was little love lost between Olivier and **Marilyn Monroe** when they co-starred in *The Prince And The Showgirl*. He maintained she rarely took a bath and suffered from body odor.

Consequently, on their first day on the set, he taunted her, "Okay, Marilyn. Show us what you can do. Act sexy."

Because a brand of British cigarettes was then named after him, Oliviers, she retaliated with a curtsy and the retort, "Yes, Sir Corktip."

* * *

Why did the passionate love affair between Olivier and Leigh turn sour? Korda blames two things, the first being jealousy.

Leigh believed that Olivier had cheated on her by having an affair with the actress **Jean Simmons**. She resented her husband's choice of Simmons rather than herself to play Ophelia in the film version of *Hamlet*.

"Larry refused to give Vivien the role because he didn't want to share credit with her in a film that would be billed as the Olivier-Leigh Hamlet," says Korda. "He wanted it to go down in history as Laurence Olivier's *Hamlet*."

Furthermore, Korda makes the point in the novel that the Leigh character became suicidal after discovering that the Olivier character had a sex relationship with a comedian patterned after **Danny Kaye**.

"Did that actually happen in real life?" I asked Korda.

"Well, 'poor Vivian,' as my family called her, did believe it was so," said Korda.

* * *

Korda says that his Uncle Alex hated the insularity and lack of mental stimulation in Hollywood. Sir Alexander once complained to an intellectual friend from Hungary, "Here people only ask two questions: What did it gross? And do you like orange juice?"

On the contrary, his nephew believes there's nothing more fascinating than entering the heads and the passions of the talented, beautiful habitues who once reigned over the celluloid kingdom of Lotus Land.

In the future, he is considering the possibilities of exploring in fiction what went on behind the bedroom and stage dressing-room doors of **Grace Kelly** and **Marlene Dietrich**.

* * *

My tip of the hat this week goes to the following Jewish creators in the arts.

Mazel tov to two aspiring young Toronto musical performers who come from theatrical families.

Miriam Laurence

Paul Simon

One is 15-year-old **Lori Chodos**, who is featured along with her father **Michael** and brother **Robert Chodos** in the Yorkminstrels' production of the Broadway classic musical, *Carousel*, running from April 5 to 13 at Earl Haig Secondary School, 100 Princess Ave. (891-0132).

The other is **Rebecca Greenberg**, a grade six student at Baythorn Arts Elementary, who last fall played Baby June in *Gypsy* at Scarborough Music Theatre. Now, the daughter of director-playwright **Joel Greenberg** is featured in **Joey Miller's** new musical, *That Scatterbrain Booky*, running from March 28 until April 28 at Young People's Theatre (864-9732).

I look forward to seeing **Paul Simon** sing his haunting classics *The Sound Of Silence* and *Graceland*, as well as ballads from his new Warner Brothers' album, *The Rhythm Of The Saints*, at the SkyDome, April 2 (870-8000). Percussionists in his 17-piece band will perform on odd instruments ranging from clay pots to the jawbone of a mule.

Theodore Bikel

Lori Chodos

Theodore Bikel is the narrator and The Western Wind group are the singers of a splendid new cassette titled simply *The Passover Story* written by **Rachel and Miriam Rabinowicz**. For information, phone Western Wind Records collect at 212-873-2848.

I also recommend two magnificent new musical cassettes, *The Chanukah Story* and *The Jungle Of Dreams*, written, produced and performed by the Toronto husband-and-wife team of children's entertainers, **Miriam Laurence** and **Laurence Gilman**. For information about their $10 tapes, containing their original, dramatic songs, phone 651-7048.

* * *

I bow out with this exit line from the late Jewish-British comedienne, **Hermione Gingold**:

"Contrary to popular belief, English women do not wear tweed nightgowns."

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TJC book committee to present awards for biblical scholarship

TORONTO —

The book committee of Toronto Jewish Congress has announced an annual Canadian Book Award for excellence in biblical and rabbinic scholarship. The award was established through the generosity of Shia Rubinoff, prominent business leader and philanthropist, to honor the memory of his wife.

Penina Rubinoff, mother of four, was a dynamic and generous leader of the Orthodox women's movements in North America, devoted to her family, the community, and her faith. She passed away in October, 1989, at the age of 40.

She was a talented, prize-winning writer and Rubinoff decided — in addition to other philanthropies he has already established in her name — to offer an award honoring her love of Torah, scholarship, and excellence in writing.

Prof. Adam Fuerstenberg, chairman of the book committee, expressed the committee's gratitude for Rubinoff's generosity, pointing out that it will be the only such annual award in all of Canada and will encourage and foster biblical and rabbinic scholarship in English inside and outside academia.

The first Penina Rubinoff Memorial award, which includes a $500 monetary prize, will be presented during the book committee's annual Awards Night early in June, at which existing prizes in creative writing and Holocaust literature will also be presented.

For more information about this award, write to The Book Committee, Toronto Jewish Congress, 4600 Bathurst St., Willowdale, Ontario M2R 3V2, or phone (416) 635-2883 ext. 154.

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Arts

Gives chutzpah to her roles

Ballerina Sarah Green taking all the right steps

By
PAULA CITRON

TORONTO —

Sarah Green's star is on the rise. The ballerina was recently promoted from second to first soloist by Reid Anderson, artistic director of The National Ballet of Canada.

As well, during the National's winter season at O'Keefe Centre, Green has significant exposure in all three programs. She debuted as Swanhilda, the principal role in *Coppella*, danced in William Forsythe's *The Second Detail*, an original work the internationally-acclaimed choreographer set on the company, and appeared as a featured soloist in the new production of *Paquita*.

"I wanted the promotion desperately," says Green, 26. "I wanted Reid to appreciate my kind of dancing because a promotion gives you a sense of progress in your career. It was a relief to know I'm still going in the right direction."

Green has been chosen for every original work and company premiere in the National's repertoire since joining the company in 1987. Of particular note was the casting of the ballerina as the leading and only female in Forsythe's controversial *Steptext*.

"My forte is making myself real on stage, even in the fairytales. I want the audience to believe in my characters, no matter how outrageous. Steps are just gymnastics, but to make those steps create for an audience a mood, an emotion, a feeling — that's where art comes in. The choreographer has a purpose and it's my responsibility to carry it out. In a way I use method acting. Five minutes before I go on, I put myself into the role.

"I'm a more energetic than lyrical dancer. I want to give chutzpah to my roles, to exude something. What's natural in me is a natural feeling for movement and energy, so it's a real struggle to avoid being put into the soubrette category. I want it all, and I don't want limits on my career. I think I can do it all or I wouldn't be here."

Green was born in Bethesda, Md., and started dance classes because her two closest friends were studying at the Washington School of Ballet. "I remember when I was 11 or 12, I didn't want to take class any more, but we started point work, and I found it so exciting that I wanted to continue. I was also lucky that I had talent."

She spent three summers studying in New York and the reception to her talents in the Big Apple pinpointed an obvious fact — that at age 16, she had to quit dance or make a push for a career.

"My parents didn't want me living in New York alone, so because I had English relatives, I went to the Royal Ballet School where I could also finish my high school-education. Lynn Wallis was then the assistant principal and she suggested the Royal Swedish Ballet when I graduated.

"Life in Sweden is very low key. The arts are heavily subsidized and the dancers are protected and this leads to a sense of complacency. If the company went on tour, audiences would see that the Royal Swedish is world class, but the dancers won't tour without their families.

"I loved Sweden, but after a while, it felt too remote. After three years in London and four in Sweden, I knew I wanted to spend the rest of my life on this side of the water. I didn't want to be a stranger in my own home; I wanted to see my nieces and nephews growing up, and I also wanted to see if I could make it in a North American company."

Sarah Green

Green's selling point was winning a bonze medal at the prestigious International Ballet Competition in Jackson, Miss. in 1986. "The Jackson medal looked good on a resume so the time was ripe to audition and I intended to try out everywhere. The National was on tour to New York and was the first company that saw me. They accepted me and I didn't look anywhere else."

Behind Green's success is a very supportive family. Her father is an English-born neurosurgeon and her mother, now in her last year of law school, returned to her education after raising Green and her three older brothers.

"Jewish families have a strong bond," says Green. "My parents have flown all over the world to see my performances. When I appeared in Cuba, they had to get special permission to visit the country. Now my mother is overjoyed that the company is touring to Asia next year because she's always wanted to see the East.

"My parents always send flowers when I have a leading role. There was a time when I would have been embarrassed by the attention; now I am touched by it. I hope I can be as wonderful to my children as they are to me."

Green concedes that very few Jews seem to seek a career in ballet. There are only three Jewish dancers at the National. One, Paul Winston, is from Toronto, and Green spent the High Holidays with the Winston family.

"The older I get, the more I realize how Jewish I am, even though I'm not a practising Jew in the religious sense. It's a tribal thing. I believe that the struggle our people have gone through in history has made us stick together and this bond carries over into the family.

"To me, being Jewish is a natural thing, like having red hair. It's inside me. I am very worried about our people and I keep being disappointed because the world doesn't change. There will always be someone out there like Saddam Hussein who wants to destroy us."

If there's one fly in Green's ointment, it's her lack of a higher education. When she came to the interview, she was carrying a large biography of painter Georgia O'Keefe. "I know my career can't last forever, and I plan to go back to school, to journalism or languages.

"My boyfriend in the company, Mark Snow, went to university so we have lively discussions outside the world of ballet. I'm struggling to educate myself and I'm reading like mad. My family are all highly educated and I want my intellect to be on their level.

"With the discipline acquired from my dance training coupled with the desire to learn, I know I could be a good university student. In fact, that's what makes me a good student of ballet. I'm like a sponge, soaking up knowledge wherever I can find it."

In Guilty by Suspicion, Robert De Niro (left) plays a director who is blacklisted.

Era of fear and suspicion recreated in Winkler story

Film

By
SHELDON KIRSHNER

The Second World War was over, the Cold War had just begun, and red-baiting was in vogue. It was one of the darkest periods in American history, a time of ideological zealotry and ruined reputations and careers. Nowhere was this more keenly felt than in Hollywood, the fountainhead of American culture, which was targeted by the House Un-American Activities Committee as a den of Communist subversion.

Actors, writers, directors, producers and craftsmen who co-operated saved their skins. Those who did not were blacklisted, fired, rendered unemployable and, in some cases, forced into exile. The witch hunt cut across religious lines, but Jews constituted a disproportionate percentage of the victims.

In *Guilty by Suspicion*, which is produced and directed by Irwin Winkler, the chief victim is David Merrill (Robert De Niro), a promising director who has just returned to California after a spell in Europe.

Merrill — a composite character — is preparing to make a new film for Darryl Zanuck (Ben Piazza), one of the powers-that-be. But before the project can get under way, Zanuck asks him to get in touch with Felix Graff (Sam Wanamaker), a well-connected lawyer. All Merrill has to do is to co-operate with the House Un-American Activities Committee. If he renounces the vaguely leftist ties of his youth and provides the names of friends and associates who attended a few scattered meetings with him, he'll be scott free to resume his work.

But Merrill, a man of conscience who's convinced he did no wrong, doesn't take the easy way out. He locks horns with the committee, a decision that costs him dearly in material and personal terms.

Now playing at Famous Players theatres, *Guilty by Suspicion*, is a serious-minded, but not overly compelling, picture of that era of fear and paranoia.

The tension rises as Merrill collides with Graff and Zanuck, as he is followed and unnerved by snooping FBI agents, and as his boyhood friend and colleague (George Wendt) seems ready to throw in the towel and thus incriminate him.

De Niro delivers a calm and collected performance, while Annette Bening, his on-screen estranged wife, is the apotheosis of an early 1950s middle-class beauty who remains loyal to her former husband. Martin Scorsese, the film director, is credible as a blacklistee who decides to leave the United States rather than fight the system.

Guilty by Suspicion is a genuine piece of Americana.

SNIPPETS...

•Michael Apted's *Class Action* is a fine courtroom drama with a twist — pitting two brilliant lawyers, who happen to be father and daughter, against each other in a contentious lawsuit that threatens to tear asunder their already touchy relationship.

Now playing at Cineplex Odeon theatres, *Class Action* stars Gene Hackman as Jed Ward, a driven civil liberties lawyer, and Mary Elizabeth Mastrantonio as Margaret Ward, an ambitious corporate climber. Hackman is a no-frills actor who has a knack for distilling the essence of a role, while Mastrantonio's deceptive simplicity is a cover for raw passion. In supporting roles are Colin Friels as Margaret's ruthless superior, Donald Moffat as their unethical boss and Jan Rubes as a befuddled scientist.

Coming in the wake of *Coal Miner's Daughter*, *Gorky Park* and *Gorillas in the Mist*, *Class Action* is thoroughly competent, although the final several minutes tend to be mushy.

•Oliver Stone is surely one of the finest directors of our day. With credits like *Salvador*, *Platoon*, *Wall Street* and *Born on the Fourth of July*, Stone has an enviable track record. Yet *The Doors* evokes mixed feelings. Now playing at Famous Players theatres, it's the last of Stone's trilogy about the tumultuous 1960s. More specifically, it's a paean to The Doors, one of the leading rock bands of that era, and its dominant member, the self-destructive, nihilistic and dislikable Jim Morrison (Val Kilmer, who is excellent).

Although Stone evokes the psychedelic, self-indulgent, counter-culture aura of their times, he idolizes The Doors to an undeserved extent. Were they really more important and more influential than The Stones, The Who, The Jefferson Airplane or The Grateful Dead? What is more, Stone indirectly compares Morrison to the likes of Bizet, Chopin and Proust, which is patently ridiculous. There is a glaring, uncharacteristic lack of critical distance in *The Doors*.

•*Shipwrecked* is an old-fashioned Walt Disney adventure which kids and adults will savor. Currently playing at the Famous Players chain, *Shipwrecked* is chock full of tantalizing ingredients — a storm at sea, nasty pirates, buried treasure, a tropical island, a stowaway and an upstanding lad who foils evil plots and provides for his needy family back home in Norway.

Love those Yiddish words

By
BEN ROSE

TORONTO —

Jack Gelman, 61, has had a life-long love affair with the Yiddish language.

It dates back to the days when his parents ran a fruit, vegetable and grocery store in Kensington Market.

One result of the love affair is Jack Gelman's *Collection of Yiddish Words* ($12.95) which he published last September. It contains 2,100 words with their English translation. So many people are bringing him new words that he is planning to publish another edition later.

It is the sheer, life-giving force of Yiddish words which has fascinated Gelman over the years. He rolls the word *uftzilahoochlis* over his tongue as an example. "It means deliberately in English, but what a great sound it has."

One of his other favorite words is one his late father, Phillip, used all the time, *Vodi-Malone* meaning watermelon.

He recalls that when they were growing up, his brother, Sammy, also of Toronto, had an exactly opposite attitude to Yiddish. "He wouldn't speak Yiddish under any circumstances."

Many of the people who buy his book are non-Jews. "They buy them to give as gifts or non-Jewish business people like to throw in Jewish words to their Jewish customers," Gelman said. "Wives who have converted to being Jewish also find the book useful to find out what their in-laws have been saying."

A random leaf through the book turns up such interesting words as *kapoier* meaning upside down, *farkairt* meaning opposite and *oisgipashet* meaning overweight.

Gelman's address is P.O. Box 1043, Station B, Downsview, Ont., M3H 5U5. phone 661-2464, after 5 p.m.

Jack Gelman

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

ME AND MY GIRL is "spirited & spunky" says the Toronto Star. In this hit Brit multi-award musical, a cockney upstart (**Ted Simonett**) becomes heir to a lordly fortune. It's fun, chockful of comedy capers & lovable songs. For kids, there's **ROBINSON CRUSOE**, 1:30 p.m. Sat. & Sun. Great for parties! **Limelight Dinner Theatre, 2026 Yonge St., 482-5200.**

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Arts

Creates furor in Christian circles

Episcopal bishop moves away from fundamentalism

Books

By BERNARD BASKIN

Rescuing the Bible from Fundamentalism, by John Shelby Spong (Harper - Collins, $12.95 paperback).

Here are some statements by an Episcopal bishop, the author of this book, that have created a furor in Christian religious circles:

- "The Virgin birth is not literally true and Christ's divinity does not depend on it."
- "St. Paul was a self-loathing repressed homosexual . . . he never married in spite of being tormented by unexplained sexual passions."
- "St. Paul's Gospel . . . has become the source of the ugliest anti-Semitism and religious bigotry known in history."
- "Whenever religious folks believe that they possess God's truth, almost invariably they become those who persecute, excommunicate, purge, burn at the stake or justify cruel wars against any who will not salute their tradition."
- "A literal bible offers me a God I cannot respect, much less worship — a deity whose needs and prejudices are at least as large as my own."

Bishop Spong of Newark, N.J., is no stranger to controversy. His stormy career has included crusades on behalf of black, women's and gay rights and church sanction for homosexual marriages.

He argues that if the Bible is to remain a source of life and meaning for the present and future generations it must not be taken literally. On the contrary, it must be removed from the prejudices and cultural biases of bygone eras. It must be interpreted in light "of the realities of modern day science and contemporary lifestyles."

The book's first five chapters deal with the Hebrew Scriptures, the second nine with the New Testament. Skipping lightly through the Torah the author quotes a number of passages that he finds morally unacceptable if taken literally.

These appear to include approval of stealing, sadism, slavery, polygamy, sexism, chauvinism, and the death penalty for witchcraft, blasphemy, disrespect for parents, and homosexuality. He says nothing of Talmudic or rabbinic interpretation.

Many of the teachings of Jesus are regarded in a similar manner. They portray him as narrow minded, vindictive and even hypocritical. "Anti-Semitism, the dark underside of Christianity, is fed by the negative attitude found in the New Testament — and even in purported words of Jesus."

The history of the church from Tertullian and John Chrysostom to Jerome to Augustine to Aquinas to Luther to this generation has reflected a killing anti-Semitism that was rooted in the New Testament. Can a book responsible for these things be in any literal sense the word of God to me?

In deploring the Biblical ignorance that marks the lives of most churchgoers, the author remembers a congregation which agreed that the Ten Commandments were important but was unable to name them. "There was an embarrassed squirming, and all 180 people together could not come up with the 10."

He asserts that only one generation remains before knowledge of the life-giving and affirmative values that are based on a non-literal Biblical view of life will be dead.

For Bishop Spong the movement away from fundamentalism is a challenge to rescue the Biblical tradition from ignorance, narrowness of spirit and irrelevancy.

Although primarily addressed to Christians, this provocative, outspoken, often irritating and sometimes outrageous, work will be of interest to intelligent, probing readers of all faiths. It is a heady and radical counter-blast to fundamentalist bombast and smugness.

Kedem produces Haggada

NEW YORK — The Royal Kedem Wine Corporation has produced a Haggada accompanied by a cassette tape of songs and narrative to help celebrate the Passover holiday.

The Haggada and tape are available as a packaged set in Jewish music outlets and bookstores in the New York metropolitan area. The set has a suggested retail price of $9.95 (U.S.).

"Because Passover is such an important time, we hope to enhance family celebrations with greater understanding of the traditions of the holiday," said Nathan Herzog, vice-president, national sales for Royal Kedem.

Printed in both Hebrew and English, the Haggada includes prayers and songs. The cassette tape, *Journey Through The Seder*, is an enjoyable musical accompaniment taking celebrants from Kiddush through Chad-Gadya.

Produced and directed by Sheya Mendlowitz, *Journey Through The Seder* features the singing of Shelly Lang and son Tzvi. The music was arranged and conducted by Yisroel Lamm. The tape is narrated by Nuta Waidenbaum.

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Arts

Evening of fine music presented

Ezrath Nashim honors Schild

By
CYNTHIA GASNER

Senia Trubashnik

Rosemarie Danziger

Shaya Petroff

TORONTO —

An evening of fine music, presented by the Toronto Committee of Ezrath Nashim, was enriched by the performances of two internationally acclaimed musicians from the Soviet Union, concert pianist, Natalya Tyomkina and oboist Senia Trubashnik, an Israeli born in Denmark, opera and operetta Diva, Rosemarie R. Danziger, and pianist and the musical coordinator of the evening, Canadian accompanist and performer, Shaya Petroff.

The Annual Gala Benefit Concert in aid of the Sarah Herzog Memorial Hospital, the Jerusalem hospital for psychiatric and geriatric treatment and rehabilitation was held recently at the Adath Israel Synagogue.

The eighth annual concert was dedicated to Rabbi Erwin Schild who was honored for the key role he played in establishing the Friends of Ezrath Nashim — Sarah Herzog Memorial Hospital project in Toronto.

Natalya Tyomkina

In a tribute to Rabbi Schild for his efforts, he was presented with an original hand color etching by Amram Ebgi titled, *Jerusalem, the Holy City*, by Beverly Minuk, vice-president of the Toronto Committee of Ezrath Nashim.

The inscription read: "Presented to Rabbi Erwin Schild as a token of gratitude for his leading role in establishing the Toronto Committee of Ezrath Nashim."

Renee Rubinstein, president of Ezrath Nashim's Toronto committee told the 800 people at the concert that Ezrath Nashim is the oldest hospital in Israel, "95 years old where miracles are performed there daily through love, care and devotion." She noted that the hospital cares for 150,000 elderly in north Jerusalem and the day clinic sees almost 900 people in one day.

"The hospital is renowned for its scholars in psychiatric, geriatric and Alzheimer's research. At the present time, Ezrath Nashim is conducting landmark epidemiological studies amongst the elderly in Jerusalem to enhance our understanding of causes of geriatric diseases, their prevention and treatment."

Rubinstein announced that the Gulf War had created tremendous financial setbacks for the hospital "and in order to show our complete devotion to the plight of our partners in Israel, we have cut back on most of our limited expenses including our usual reception after the concert, in order to send the maximum number of dollars to Jerusalem."

The eclectic concert began with two works by Toronto's renowned composer and the musical director at Temple Sinai, Ben Steinberg. Steinberg's music has been performed throughout North America, in major cities in Europe and last year his works were performed in Australia.

Lyric soprano Danziger, accompanied by Trubashnik and Petroff sang Steinberg's very joyous Yismechu — Those who keep the Sabbath, and his haunting, L'Kol Zman — For everything there is a season.

One of the top oboists on the international scene, Trubashnik, who was the principal oboe of the Moscow Chamber Orchestra and has appeared with the Moscow Philharmonic and Israeli Philharmonic Orchestras, accompanied by Petroff, demonstrated why is he a world renowned musician with his performance of Francis Poulenc's Sonata for Oboe and Piano.

Petroff explained and demonstrated on the piano, the themes that run through Poulenc's music and the tempo, melody and harmony changes which gave Trubashnik an opportunity to display his expertise with the oboe.

Danziger, who studied at the Rubin Academy of Music in Jerusalem and the Bezalel Academy of Fine Arts and has performed with the Israel National Opera in Tel Aviv and with major Danish orchestras and others throughout Europe, was joined by Tyomkina to perform some romantic pieces by Robert Schumann on women's life and women's love titled, Frauenliebe und Leben. Danziger recently performed at Carnegie Hall in New York.

Tyomkina, who won first prize in the National Piano Competition in the Soviet Union at the international piano competition in Prague, Czechoslovakia in 1960, has performed in all the capitals of Eastern Europe and accompanied such great musicians as David Distrach and Leonid Kogan, displayed her versatility and technical excellence in Franz Schubert's Impromptu in A Flat major op. 90 no. 4 and in selections by Sergei Rachmaninoff.

Recognized as one of the greatest Chopinists, Tyomkina's outstanding interpretation of Adante Spianato and Grand Polonaise op. 22 by Frederic Chopin brought rousing applause from her appreciative audience. Tyomkina first performed in Toronto at last year's Ezrath Nashim concert. She once again displayed both her talent and her love of the piano.

Joining Tyomkina in a gypsy costume, Danziger gave a passionate but lighthearted interpretation of Grafin Mariza by Emmerich Kalman. And in a change of mood and pace, Danziger, accompanied by Tyomkina sang three Hebrew songs by Mordechai Zeira, Hayu Lailot, Shnei Shoshanim and Shir Sameach.

All four guest performers combined their talents in several short encore pieces that rounded out an evening of delightful music. The arrival of Jewish performers from the Soviet Union and other places throughout the world, has greatly enriched the performing arts in Canada.

In her closing remarks, Hindy Hirt, a member of the Ezrath Nashim committee, speaking in English interspersed with Russian, thanked the guest artist and she gave special recognition to Petroff "a man of many talents" for his efforts in co-ordinating the musical program.

She also thanked Shula Robin, who recently retired her position as co-ordinator of Ezrath Nashim after seven dedicated years and welcomed John and Sheba Sanders who recently joined the Ezrath Nashim organization.

Gesher Foundation helps actors focus on Jewish identity in schools

By
BEN ROSE

TORONTO —

Unemployed during the Gulf War because theatres and cafes were closed, actors of the Cameri Theatre in Tel Aviv toured schools in the bombed areas, doing readings and skits on Jewish identity, under sponsorship of the Gesher Foundation.

"It was a crucial time to do it because suddenly a lot of secular teenagers, including Russian immigrants, were asking questions about their identity and why they were being targeted as Jews," said Sarah Casse, newly-appointed executive director of the Canada-Israel Gesher Foundation.

The main focus of Gesher's work in Israel now is the extensive program it runs in the Israeli school system to reach Russian immigrant children, to teach them about their Jewish identity and heritage.

This is the biggest absorption question of all because on it hinges whether the Russian immigrants will be motivated to stay in Israel and make their future there, Casse said.

Gesher is translating much of its curriculum materials into Russian.

With a grant from the Israeli Ministry of Education, it is producing a series of films in Russian on Abraham, Jacob, Isaiah, Moses and Ruth, she said.

A graduate in Jewish studies and philosophy from Brandeis University, Casse is a daughter of Joe and Helen Casse of Toronto. She has just returned from two years in Israel, where she worked with Ethiopian Jewry and studied at the Pardes Institute in Jerusalem. In Toronto she co-ordinated social programs for the south branch of the Jewish Community Centre.

Feminist quarterly seeking works on Jewish women

TORONTO —

Fireweed, a feminist quarterly published in Toronto, is calling for submissions and ideas for a special issue on Jewish women.

The publication is looking for essays, fiction, jokes, poetry, artwork and recipes, in any language.

Deadline for submissions is April 30.

Mail proposals and material to Fireweed, Jewish Women's Issue, P.O. Box 279, Station B, Toronto, Ont., M5T 2W2.

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CHIN

Germany's Black Forest gets set to bloom in spring

By SHELDON KIRSHNER

TRIBERG, Germany — The Black Forest, Germany's answer to Muskoka or the Laurentians, will soon awaken from its winter slumber.

Within weeks, this mountainous region in southwestern Germany will lose its wintry mantle as trees bloom and a profusion of wild flowers bursts forth.

Spring and summer are probably the finest seasons in the Black Forest, one of Germany's leading resort areas.

Known for the pristine beauty of its landscape, as well as its charming villages and spas, the Black Forest is also the world's cuckoo clock capital.

Here in Triberg, high in densely forested hills, a visitor can drop into the House of 1,000 Clocks (Haus der 1,000 Uhren), which, as its name suggests, carries an awesome variety of merchandise.

The cute cuckoo clocks, which can satisfy any pocketbook, beckon browsers, but the House of 1,000 Clocks is equally renowned for its intricately-carved music boxes, wall-mounted plates, barometers and dolls.

The temptation to buy is exceedingly strong as you count your dollars and decide that purchasing a cuckoo clock wouldn't be a bad idea after all.

But there is more to Triberg than the ubiquitous cuckoo clock. Germany's highest waterfall (162 metres), composed of a series of cascades set in a serene, pine-scented forest, lies on the edge of the town. It's an incredibly scenic place, with well-marked trails for avid walkers.

Not far away is Titisee, which sits in a valley adjacent to a shimmering lake dotted with intrepid swimmers and boats in warmer weather. The therapeutic thermal baths, ideal for sufferers of cardiac and vascular disorders, intestinal diseases and rheumatism, are Titisee's chief claim to fame.

A fine panoramic view of Lake Titisee is available from the terrace of the Alemann Hoff hotel, the grounds of which are bedecked with flower beds and surrounded by thick aromatic woods.

More often than not, budget-conscious tourists visiting Titisee choose to stay the night in a pension in a nearby hamlet, such as Langenordnach. We stayed in the Gasthaus Zum Lowen, a clean, well-lit hostelry situated amid bell-clanging cows, meadows and dark coniferous forests redolent of *The Sound of Music*.

Before leaving Titisee, my older daughter and I took the chairlift up to Feldberg, the highest point in the Black Forest. The view was ethereal, reminding me of Switzerland, while the air was bracing, even on one of the warmest days of the year.

Freiburg im Breisgau, the biggest city in the Black Forest, was quite relaxing despite its size. We agreed that its bustling market square, dominated by a Gothic cathedral with exquisite filigree work, was the highlight of our day here.

Our final stop was Baden-Baden, the fabled spa founded by the Romans about 1,500 years ago.

We drove into Baden-Baden on the hottest day of the year. It felt like a mid-summer scorcher in Tel Aviv. So we were glad to take the waters at the Caracalla Therme, Baden-Baden's newest spa.

Spring is one of the finest seasons in the Black Forest.

Caracalla has proven its healing powers in the treatment of heart and circulatory disorders and respiratory illnesses. But Caracalla is not only designed for the unfit. It caters to young, vigorous bathers as well.

Beware of the sauna area. To enter, you must disrobe. North Americans may blanch at the thought, but to Germans, nudity is not something strange.

Kelman to receive TAU doctorate

TORONTO — "It's a place where miracles happen."

These are the words of Rabbi Joseph Kelman as he prepares to make his 19th visit to Israel and although every trip has been special, says the rabbi, this one has special significance.

On May 12, Rabbi Kelman will receive an honorary doctorate from Tel Aviv University. The following day will see the dedication of the Rabbi and Mrs. Joseph Kelman Research Centre for Jewish Education at the university.

This program says Rabbi Kelman, "will enable a select group of dedicated Hebrew school teachers from Toronto to receive scholarship and subsidy awards to enhance their studies at the university either for a summer or a sabbatical.

"This will enable them to come back to Toronto and have a direct and beneficial impact upon Toronto Jewish students. The research centre will also help train new Russian olim so that they in turn can teach Hebrew and Jewish studies to other Russian immigrants."

Rabbi Kelman has led a tour to Israel almost every year since the Six Day War and has attracted congregants, members of the Jewish community and others from across Canada and the United States.

The tour, via El Al, runs from May 1-15 with optional stops before or after in Europe or an extended stay in Israel and will visit Jerusalem, Tel Aviv and Eilat. Highlights will include meetings with political figures, visiting key sites and welcoming new immigrants on their arrival in Israel.

Rabbi Kelman said one of his most memorable trips to Israel was last spring when he and his wife met a number of Refuseniks who they had met the previous year on a trip to Russia. "It was very moving."

The spiritual leader of Beth Emeth Bais Yehuda Synagogue feels all North American Jews should visit Israel. "I'm very disappointed when I hear that only some 20 per cent of North American Jews have visited Israel. If they can spend a month or more each winter in Florida, then why not go to Israel at least once. Because once they've been there, they'll return. There's no place like it in the world.

"You have to see to believe what's been accomplished there in everything from agriculture to education to scientific and medical research. It's a vibrant, exciting place."

Anyone interested in joining the tour should contact Rabbi Kelman at 633-3838.

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Travel

Relax Hotels caution results in successful growth

When Terry Royer, 43, president and CEO of Relax Hotels and Resorts of Calgary, talks about his company's growth strategies he simply says, "What we want to do is sell raincoats on a rainy day."

So when you open up the latest issue of Inn-vestor, the newsletter for people who invest in Relax properties, you might be surprised to see ambitious plans for the Grand Okanagan Resort in British Columbia. Relax owns 45 acres of beachfront on Lake Okanagan outside of the city centre of Kelowna. They're building a 15-suite, four-star hotel tower there along with 25 prepaid vacation units, a health club, three restaurants, retail shops and a convention centre — then there's phase two. That's some rainy day Royer is planning for.

Yet the sprawling extravagance of the grand Okanagan Resort belies what has made Relax Hotels and Resorts a steady, successful member of Canada's hotel industry. Ever since it opened its first hotel in Red Deer, Alta. in 1973, Relax has avoided growth for growth's sake.

Instead it has prudently built up to 25 properties by choosing sites with infinite sensitivity to the market conditions before building. And except for an eager foray into the United States in the mid-'80s and a retreat that was just as quick, Relax has remained a cautious hotel company while others have become overleveraged, overbuilt and overzealous.

Today it boasts impressive sales growth in Canada — the hotel revenues in three years have doubled from $28.4 million in '86 to $58.4 million in '89. And Relax is well positioned for the '90s with three clearly defined products — inns, plazas and now resorts — from which to springboard into more ambitious growth. Of course, that's growth only where it is needed.

Royer has roots in the hotel business. He grew up in Lethbridge, Alta. where his father managed the Park Plaza hotel. When the family decided to build their own hotel, Royer's father acted as the contractor while Terry and his two brothers, Randy and Greg, were involved right down to the hammer and nails.

Today Royer's siblings are as intimately involved in running Relax Hotels and Resorts as Terry: Greg is the vice-president of operations and Randy is the vice-president of development.

That first hotel was as much a product of Royer muscle as it was Royer research: It marked the dawning of the "economy" hotel in Canada. When finished the property had a small lobby, 95 rooms and not much else.

"We were the first in Canada to come up with the concept. We developed it simultaneously with people in the U.S. — quite independently too, I might add. It was all based on market research which we did in 1968 to 1972."

Today if you were to call Relax Hotels and Resorts an economy or budget chain, Royer would protest. The label is a misnomer. The concept has evolved since its frugal beginnings in the '70s when rooms first rented for $8.95 a night. So has the company and not incidentally, so has the customer.

"Our concept is value sensitivity. Not economy or budget. Those were two tags from the early '70s, because then the market was based on price sensitivity — the product delivered was a simple room, no service and a low price."

How times changed. When the Royers introduced the no-frills hotel room to this country, their research showed five per cent of Canadians supported the commercial accommodation industry. Two things happened to transform that. The family vacation, once a luxury, became an expectation. And despite communications technology such as the fax machine and conference calls, business travel did not decrease.

"Businesspeople found out that direct contact is a very essential element of doing business," says Royer. "Therefore the percentage of people supporting the accommodation industry has increased. With that increase is a changing value system. What were considered luxuries 15 years ago are now considered essentials: things such as swimming pools, exercise facilities, messaging, fast-check-in et cetera."

Relax moved fast to match their product to the '80s consumer, especially targeting businesspeople who account for more than 70 per cent of their customer base. In the last decade, Relax has developed three distinct products and matched them to their markets: the Relax Inn which is a comfortable mid-range property in a low-rise design, Relax Plazas which are high-rise upscale properties and Relax resorts. And Relax spends about a year researching the markets each property is located in.

"We're building a plaza in Kanata," says Royer of the new site just outside of Ottawa. "We originally anticipated building an Inn but our market research found the customers being developed in Kanata are no longer construction workers who want to drive up next door to their rooms — but rather upscale clients with certain expectations of high rise."

It's this kind of flexible assessment of each market that will see Relax through its growth in the '90s. They have targeted 50 sites they want to develop in the next five years, many in tertiary markets with potential opportunities in the Maritimes, Quebec and more properties scheduled for Ontario, other than Toronto. But the West is really where Relax wants to be in the next five years. Raincoats for rainy days, indeed.

It's been six years since Relax completed its last development in Western Canada, The Banff Rocky Mountain Resort, an 18-building complex of condominium suites, a conference centre, restaurant and bar. Now the time is right for an increased presence (they have one property in B.C., six in Alberta, two in Saskatchewan and one in Manitoba). Royer explains:

"The concept of a national economy in Canada, while true to a degree, is largely untrue. In the early '80s, when we first went into the Toronto market we had just come off a tremendous boom in Western Canada. We anticipated a decline out West and a surge in the Toronto market and sure enough that's what happened. Now we're dealing with potential recession in Toronto and some very significant things happening in Western Canada, largely because of the influence of the Pacific Rim."

Thus development of their second resort, the Grand Okanagan, coincides with a western economy that, in Royer's view, is getting stronger not weaker. Local developments made Kelowna particularly attractive.

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Tax News

By
AKI CHENCINSKI
&
LAURIE STARKMAN

The Search for Excellence. The Search for the Meaning of Life.

These searches pale in comparison with the Search for Income Tax Deduction and Credits.

With little more than a month to go before D-day, this annual search intensifies as taxpayers scramble to uncover any deductions that they may have missed. The following article on deductions, credits and other tidbits, which will be presented in two parts, will review a mixed bag of deductions and credits that are available. May the force be with you.

Before we begin our journey, it's important to understand the difference between a deduction and a credit. A deduction reduces taxable income. Taxable income is the tax base on which the progressive tax rates are applied to determine an individual's tax liability. Accordingly, the benefit from a deduction is dependent on the taxpayer's marginal tax rate. Individuals subject to tax at higher rates obtain greater tax savings from such deductions.

Tax credits, on the other hand, are a deduction against taxes payable and thus provide the same reduction of tax to all taxpayers irrespective of their income level.

Let the search begin.

All taxpayers should make every effort to arrange their affairs to ensure that any interest expense is deductible for income tax purposes. This would require that the borrowed funds be used for business or investment purposes and not for personal expenditures. Sometimes this will necessitate careful planning or perhaps rearrangement of one's affairs to achieve the desired result.

Utilize available capital to invest

Examples of non-deductible interest include interest on loans to acquire a home or other personal assets, or used to pay income taxes. Also, interest on funds borrowed to purchase an RRSP are not tax-deductible. If borrowed funds are used to acquire an investment that has a fixed interest rate, interest may only be deducted equivalent to that rate.

The deduction of interest expense relating to investments may have a negative impact on an individual's entitlement to the capital gains exemption. Accordingly, where possible, taxpayers should borrow for business purposes and use available cash for investment purposes.

Alimony or maintenance payments for the benefit of a spouse or children are generally taxable to the recipient and deductible by the payer, if two important criteria are met. Firstly, the payments must be made to, or received from, a spouse or former spouse pursuant to a court order or written agreement. Secondly, the payments must be of a periodic nature, as opposed to a lump sum payment.

Therefore, it is important when structuring separation agreements or divorce settlements to consider the tax implications for both parties so as to avoid any unintended result.

In certain circumstances a taxpayer is allowed to claim the cost of caring for children under age 14 at any time in the year, or children 14 years of age and over, if the child is physically or mentally infirm. There are many rules regarding the type of expenses that may be claimed, and there are limitations as to the amount of the claim.

Expenses include the cost of babysitting, day care and camps. Generally, to qualify as a deduction the expenses must have been incurred to enable the taxpayer or a supportig person to earn income from employment or self-employment.

The deduction limit is $4,000 for a child who is under the age of seven at the end of the year or is infirm. However, the limit is $2,000 for other eligible children. There is no overall family limitation as existed in prior years.

Some other restrictions exist when claiming this deduction. For example, the deduction is limited to two-thirds of the claimant's income from employment or self-employment. Also, in most cases, the spouse with the lower income must claim this deduction, something resulting in virutally no tax benefit.

The decisions in certain court cases have created some uncertainty with regard to this last point. In one decision, the court held that in circumstances where one spouse (a homemaker) in fact had no income for the year, the other spouse became the "lower-income" spouse by default and was therefore eligible for the deduction of such expenses. In another recent decision, a taxpayer successfully argued that child-care expenses are legitimate business expenses. Revenue Canada has appealed both these decisions. Therefore, taxpayers who wish to utilize these strategies should be aware that these decisions may be overturned.

The cost of moving can often be substantial. In certain circumstances, a Canadian taxpayer will obtain some relief from these costs by being able to deduct them in computing income.

In situations where a taxpayer starts at a new job or a new business, and as a result moves to a home which is 25 kilometres closer to the new work location than the old home, then certain moving expenses are deductible. Deductible expenses include the cost of moving household items (including storage), reasonable travelling costs (including meals and lodging), selling costs pertaining to the old house (such as legal fees and real estate commissions), and where the old home is sold, the legal fees and land transfer tax relating to the purchase of the new home.

Any expenses reimbursed by an employer are obviously not deductible. The expenses may be deducted to the extent of income from the new business or employment and may be deducted in the year of the move or the subsequent year.

Tax credit if below threshold

So much for deductions. Let's move on to tax credits.

The pension income credit is essentially a federal tax credit of 17 per cent of eligible pension income, up to a maximum of $170 (which is worth about $260, if you include provincial tax). This is based on maximum eligible pension income of $1,000. This credit is non-refundable if it exceeds taxes otherwise payable.

In determining whether the pension income is eligible for the credit, you have to consider the age of the recipient and the source of the income. In general, for individuals 65 or older it includes most periodic pension payments as well as annuity payments from a Registered Retirement Savings Plan, Registered Retirement Income Fund or Deferral Profit Sharing Plans. It does not include Canada Pension Plan or Old Age Security benefits.

Individuals are entitled to a federal tax credit equivalent to 17 per cent of their allowable medical expenses, subject to to a stipulated threshold. The amount of allowable medical expenses will be reduced by the lesser of $1,542 and three per cent of net income, before application of the 17 per cent credit. This limitation will allow certain high-rate taxpayers with large medical expenses (those in excess of $1,542) to take advantage of the credit.

Medical expenses may be claimed for any 12-month period ending in the calendar year. As a result of this 12-month rule and the applicable threshold requirement, there is considerable opportunity to plan the timing of medical payments to maximize the ultimate claim.

Medical expenses can be claimed for the taxpayer, his spouse and the taxpayer's other claimed dependents. A decision as to which spouse should claim the medical expenses will depend upon each spouse's net income and the dependents claimed. In many circumstances, it will be beneficial for the lower-income spouse to claim the expenses as a result of the threshold based on net income.

Well readers, this marks the end of the first of a two-part series. Be sure to tune in April 11 for the exciting sequel to Deductions, Credits and Other Tidbits.

Aki Chencinski and Laurie Starkman are tax partners in the Toronto Chartered Accounting firm of Birnbaum, Prenick, Stekel & Co. They are members of the Professional Advisory Committee of the United Jewish Welfare Fund, Endowment Fund.

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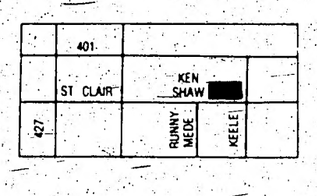

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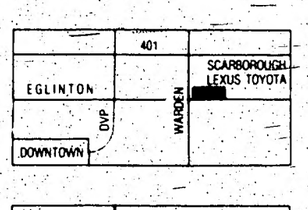

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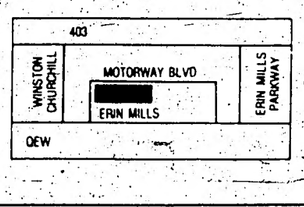

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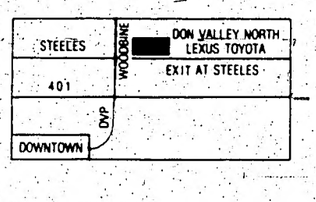

Business Outlook

Israel urged to probe way of invigorating economy

By
GIL KEZWER

TORONTO —
Israel needs to examine ways of rejuvenating its economy, says the president of a New York-based organization that encourages investment in the Jewish state.

Howard Cohen of Operation Independence told about 150 businessmen, lawyers and construction industry professionals at a luncheon meeting here last week sponsored by the Canada-Israel Chamber of Commerce that bureaucracy is hampering the development of a vibrant economy.

Cohen, founding chairman of the public managemement program at Philadelphia's Wharton School of Economics, attributed the problem in part to a patchwork of conflicting ministries, each protecting its own vested interests, and no central authority to arbitrate.

Warning of dire consequences should government continue its interference with free market mechanisms, he called for systemic change.

In particular, the former White House economic adviser urged that direct public expenditures be used to expand the country's social service infrastructure and that private enterprise alone finance the construction of new housing.

"The debate is over whether Israel should move to a market economy. The question now is how and when. You have to move the government out of the way."

Howard Cohen (left), president of Operation Independence, is pictured with David Goldstein, president of Canada-Israel Chamber of Commerce.

Speaking of the Western Diaspora, he noted "prosperity is one of our hallmarks, stemming from energy, intellect and entrepreneurship. What has happened in Israel is that the energy of bureaucrats is stamping out the intellect of entrepreneurs."

In calling Arik Sharon "a brilliant general but not as accomplished a housing minister," Cohen said the influx of Soviet aliya is being adversely affected by government ineptitude and poor planning.

In the last 14 months, the flood of more than 200,000 olim has created a housing shortage which the government has done little to alleviate, he said.

Cohen attributed this to having three governments in just over a year — the national unity government, five months of a caretaker administration, and the present Likud-led regime.

All have failed to jumpstart a technologically primitive construction industry hamstrung by a "convoluted zoning system," Cohen said.

Utilizing Palestinian labor, it takes 21 months to build a residential unit in Israel, he stated, while in the United States, the construction industry using pre-fab components can erect a multi-storey tower in the same time.

Cohen urged the Israel Lands Authority to begin a massive sell-off of state-owned property at reasonable prices in order to lower the base cost of housing.

He criticized the failure to establish a private mortgage market. At present, all housing loans are administered by the government.

Urging the modernization of construction practices and the training of Soviet immigrants as skilled tradesmen, Cohen said Israeli *kablanim* (contracters) could save both time and money by using drywall for partitioning interior spaces instead of cement blocks.

He predicted that a foreign investor who sets up a drywall factory in Israel today would "make some serious money."

Cohen said a "breakout strategy and the political will to implement it" are needed to resolve the current economic situation.

Noting that in recent years farmers have ceased growing water-intensive crops like cotton and have been uprooting citrus groves, Cohen was optimistic economic realism will prevail in other sectors as well.

Persian Gulf crisis cost Israel about $2.5 billion (U.S.): report

TEL AVIV —
The Persian Gulf crisis cost Israel about $2.5 billion (U.S.), figures indicate.

Direct damage to Israeli property by missile attacks was pegged at about $200 million (U.S.), a Bank Hapoalim report shows. In tourism, approximately $500 million (U.S.) was lost as tourists cancelled trips in the last quarter of 1990. As well, oil prices rose following the Iraqi invasion of Kuwait last August.

The report says tourism, services and construction sectors were particularly hard hit in January and February. The war, coupled with the winter season, also affected the clothing industry, the report says.

The bank's economists predict that the Gross Domestic Product will grow by about six per cent and that investment in fixed assets will rise by 34 per cent. (This compares to the pre-War forecast of a nine-per-cent GDP growth.)

The report says that the recovery from the recession, which began in 1988, was well under way in the latter half of 1990. This was spurred by a substantial increase in investment. Private consumption was buoyed by the arrival of about 200,000 Russian olim in 1990 and the anticipation of double that this year.

The report says that even if immigration remains at 200,000 this year as a result of the Gulf War, post-war government spending will again rise.

Economists say that a budget deficit of 7.5 per cent of GDP in 1991 is far less than those in the early '80s and would be in tune with the growing potential of the economy.

The report says a two-year fall in real wages was an important economic factor in 1990 and is expected to continue this year. Inflation is expected to again be about 18 per cent.

Economists say that while the massive influx of highly-educated immigrants to the labor force is contributing to the 10 per cent unemployment rate, it is also said to be a major factor for potential growth.

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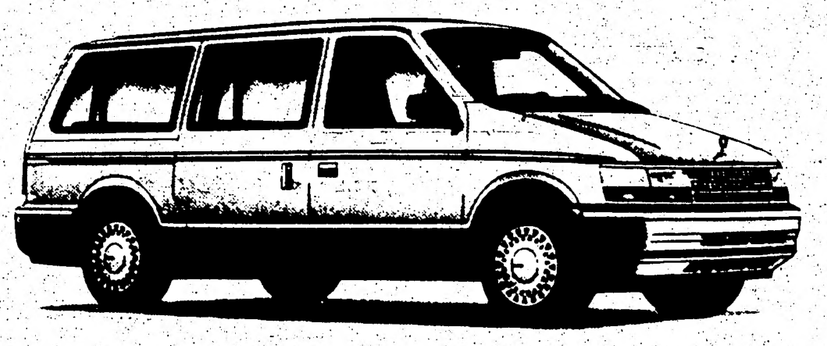

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Bonds launches plan to boost investment in Israel

By
CAROLYN BLACKMAN

TORONTO —

The New Leadership Division of the State of Israel Bonds launched its new Israel Means Business campaign at a reception at the Canada Trust Tower.

The purpose of the campaign, which will culminate in a black-tie dinner Oct. 27, is to honor individuals who have demonstrated their commitment to the industrial development of Israel's economy by means of direct investment or trade.

Howard Cohen, president of Operation Independence, a New York-based organization of international business persons formed to promote the economic independence of Israel, said that in order for Israel to flourish, it needs a private sector, market economy.

Operation Independence supports research to help the Israeli economy become more competitive in international markets and increase export trade and investment in Israel's private sector.

He said that "somewhere in Israel's history there was a marriage between Zionism and socialism but that now is done. Israel is 42 years old, and it is a different world than it was in the past. If we are to provide a vibrant economy, we must develop a strong, market-drive economy."

He urged people to "go to Israel and meet others in your own industry. Look for some way to become involved in the Israeli economy."

Cohen said that if people do not create a financially secure Israel, the raison d'etre of the state will fail.

"Israel is enduring high taxation and tough economic times, and we are not doing enough in bearing that burden."

He added that if this continues a number of things could happen including the cessation of olim, the emigration of native Israelis and the emigration of new olim.

"We must start percolating the economy in order to have a strong, safe, secure and economically viable Israel."

Benjamin Noy, trade commissioner, Israel Economic Mission, said that he was encouraged to see young people participating in the campaign.

"We are counting on Diaspora Jews to come with their expertise, money and connections and invest money, knowledge and experience. By so doing, we will be able to share the historical opportunity of settling all our new immigrants."

He said that no one yet know the implications of the latest wave in immigrants.

"We don't know exactly how many are going to arrive because we never know what will happen in the Soviet Union. There are many factors involved in immigration, and this makes it difficult to predict."

He said that because of this lack of knowledge, it is difficult for Israelis to plan what facilities are needed for the immigrants.

"What we are sure of, however, is that from a cultural point of view, new immigration is have a positive effect of the country. Fifty per cent of Soviet immigrants have some sort of higher education."

Noy added that with so many professionals it becomes more difficult to supply them with jobs suitable to their education.

"This could be one of the greatest challenges to Israel. If we succeed in using this wonderful human resource, Israel will flourish."

David Baskin, president of Canadian Pension Equity Corp., said that people cannot always view making a cheque out to Israel as a charitable donation.

"This cheque can also be an investment vehicle."

He said that when investing in Israel, people are involved in a two-way education process.

"We are being educated about Israel and Israelis are learning how to treat investors from abroad."

New Leadership chairman David Markowitz said that the Israel Means Business campaign is being launched across North America.

"There is a two-track approach to this campaign. We are encouraging and making people aware of investing in Israel as well as investing in Israel Bonds."

Budget now for '91 RRSP

MONEY MATTERS

By
ARNOLD POLAN

Now that you've made last year's RRSP contribution, you are likely feeling quite pleased with yourself and also a little relieved.

You feel pleased because you managed to come up with the necessary funds once again, and they now are safely invested and growing to provide you with a retirement income when the time comes. You probably feel relieved because you don't have to think about this matter again for another year.

However, putting your RRSP on the shelf, ignoring it and not making any plans for next-year's contribution is not the smart way to invest for retirement. Remember that next year it may be even more difficult to scrape together your contribution, because maximum contribution limits have been increased to $11,500 for 1991.

All you need to do to get ahead of the game is some simple financial planning and budgeting. The obvious solution is to set aside money on a regular basis so that when the time comes to make your contribution, you have already saved most, if not all, of it.

To help you do this, most banks will allow you to automatically transfer funds on a regular basis from one account to another.

Another form of forced savings is to purchase Canada Savings Bonds through a Payroll Savings Plan where you work or on a Monthly Purchase Plan wherever you buy your bonds. Then either contribute them directly to a self-directed RRSP or cash them in and make a cash RRSP contribution. The small amount of interest you pay to purchase this way is likely worth it.

Another form of forced savings is to borrow funds for your RRSP contribution. For example, borrow the funds for two years at once and then pay the loan off as quickly as possible, perhaps even using your income tax refund. This way you are forcing yourself to save on a regular basis and are also getting those funds working for you on a tax-deferred basis much earlier than you would have otherwise.

Many financial institutions offer attractive rates for RRSP loans. Studies have shown that the interest you pay is more than offset by the extra earnings within your RRSP.

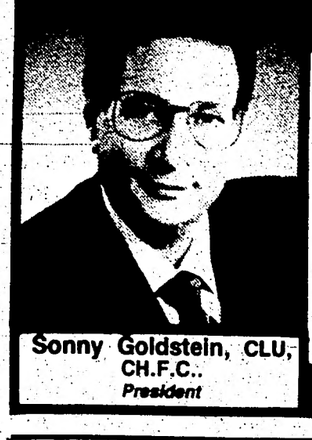
Another alternative is a Pre-Authorized Chequing (or Contribution) Plan. These plans are offered by many banks, trust companies, mutual fund companies and some investment dealers.

They are, simply, an RRSP where contributions are made on a regular basis (usually monthly) rather than contributing a lump sum at the end of the year. The funds may be transferred electronically from your bank account so that there is no paperwork. Many people find that after awhile, they no longer miss the funds.

There is usually no charge for this service, however, there is a significant financial advantage to making your RRSP contributions in this manner.

Consider the following example: if you were to contribute $11,500 each year, and invested it at 10 per cent after 25 years you would have $1.13 million. If you made those same $11,500 contributions on a monthly basis ($958 per month), again invested at 10 per cent, after 25 years you would have $1.260 million.

Arnold Polan, a chartered accountant, is a vice-president and director of Scotia McLeod Inc.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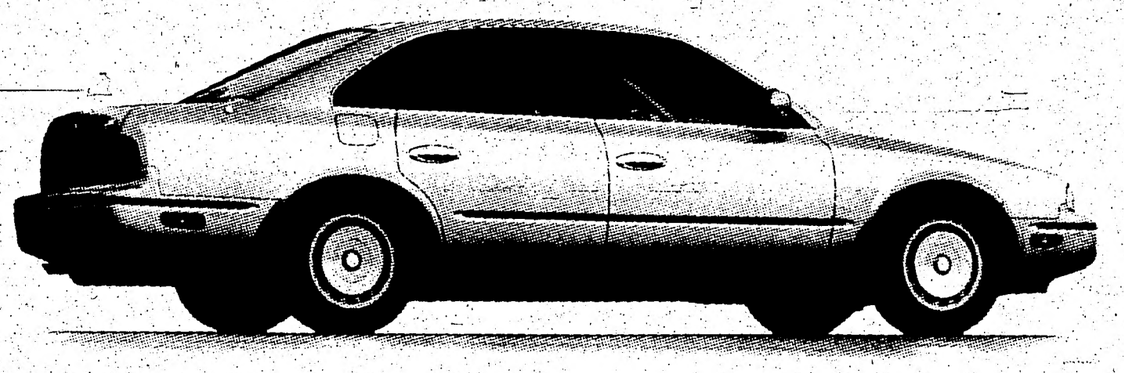

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Stone Mansion. Only once in many years has a property of this magnitude been offered: A magnificent baronial grand residence. Once you are in the ballroom-sized reception hall you will believe you are in a country estate in England. Priced at $3,550,000. Reserved appointments only. Exclusive with Rena or Barry Tsur.

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LOWER VILLAGE

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FRYBROOK/B.S.S.

Superb location, remarkable lot (50x194) - a home with all ingredients present. Totally renovated, family rm on main, library on landing, 6 bdrms, marble baths, huge principal rooms, a great day at $1,375,000. Barry Tsur.

• • •

DUNVEGAN ROAD

$1,190,000. Situated on 50 x 158 ft. lot, this 3 storey home has 5 bdrms, ensuite, white kitchen and walkout at lower level to pool at rear of garden. Ramon Tsur.

• • •

LOWER VILLAGE

$1,175,000. This stone front home with 60 ft frontage features 4 bdrms, 5 baths, main fl. family rm, spa-sized marble ensuite, large kitchen, dble. garage. Ramon Tsur.

• • •

HILLHOLM/FOREST HILL

Affordable 4 bdrm centre hall plan on a 50 x 150 ft. lot. Renovator's delight, excellent potential $899,000. Hanya Kay.

• • •

LOWER VILLAGE

Totally renovated "Homes & Gardens" 2 storey 4 bdrm, centre hall, new ultra white kitchen & family rm addition, powder rm & ens, CAC, handsome exterior. Priced at $789,000. Barry Tsur.

• • •

CORTLEIGH/PROUDFOOT

Wide reception hall, centre hall styling with main floor library & powder rm, 2 storey, 4 bdrms, ensuite, CAC. Has wonderful basement. Priced at $759,000. Ramon Tsur.

789-4325

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FOX

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Spacious Renovated 3 Bdrm. Great Location! A must to see!

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BATHURST/GLENCAIRN

4 Bdrm. side split on spacious lot, fabulous location. Mint Cond.

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BATHURST/GLENCAIRN

44 x 133 Ft. Lot Demand Area Rentable bungalow.

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JOSEPH FOX REAL ESTATE LIMITED

2 Houses For Sale Private

Bathurst/Clark - Spring Farm. 3 bedroom. Cul-de-sac. Upgrades. Finished basement. Walk to Food City and shuls. Asking $249,000. No agents. 881-0797, 392-8357. 4254

BATHURST & LAWRENCE

2 storey, centre hall plan, 3 bdrm home, fully panelled bsmnt., sep. entrance, lg. porch, central air & central burglar alarm, lg. corner lot, fully landscaped, 1 bl. to plaza, has to be seen to be appreciated. Private sale $429,000. 785-1646.

3 Houses For Rent

Palm Dr., 3 bd., $1,350/mo. P. Bernstein, . Ungerman Rlty., 731-7111.

Bathurst Manor house. 3 bedrooms plus den. Large lot. Double driveway. Near all amenities. 638-5730. 4331

Bathurst/Finch - 3 bedrooms. Huge master. 2½ bathrooms. Family room. Eat-in kitchen. 5 appliances. Security alarm. Immaculate. No basement. $1,400 plus ⅔ utilities. Call 787-5603. 4030

Don Mills/Steeles - 3 bedroom, 2½ bath townhouse. Main level family room. Finished basement. TTC, shopping, synagogues. From May 1-November, or longer. Reasonable rent. 731-0914. 4220

Bathurst/Promenade - u Breathtaking, 3,800 sq. ft. 5 bedrooms, 4 bathrooms. Library. Cathedral entrance. Park. Tennis. TTC. Synagogue. Hebrew schools. 738-5978, 731-2136. 4128

4 Houses For Rent/Sale

***BATHURST & LAWRENCE**

2 storey, 5 bdrms on one level. Family room, eat-in kitchen. Income bsmt. Robert Rosenbaum 226-9770.

• • •

***BATHURST & SHEPPARD**

Stunning home on a magnificent ravine lot. Jacuzzi, sauna, great for entertaining. Mariana Tamir 226-9770.

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***BATHURST & STEELES**

Luxury condo. Corner unit. Bright white kitchen. Solarium. Close to TTC & shopping. Harvey Frankel 226-9770.

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6 Condominiums For Sale

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- **7601 BATHURST.** 2 bd. $212,000. Lucy Melamud, 731-7111.
- **343 CLARK.** 2 bd., 2 bths., $229,000. Paula Bernstein, 731-7111.
- **150 NEPTUNE.** 3 bdrm., $174,900. Steve Fisher, 731-7111.
- **205 HILDA.** 3 bd., $162,000. Lucy Melamud, 731-7111.

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6 Condominiums For Sale

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FOR SALE: bargains of 1, 2-bdrm. + fam or luxury penthouse w/roof garden, cathedral ceil., skylights, f.p., 2 parking + more.
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3555 Bathurst - 2nd floor. 2 bedroom, 2 bathroom. $199,000. Days 638-9653, evenings 256-9780. 4252

11 Accommodation Wanted

Accomodation wanted to sublet. Central. Furnished. May-September. 519-657-1163. 4173

12 Shared Accommodation

Professional female looking for same, 20-30, to share apartment or townhouse. Call 444-6504. 4244

Furnished room in condo. Separate washroom. Professional male preferred. 736-6982. 4131

Bathurst/Lawrence - Young Jewish couple is willing to share home with female student. Close to shuls, shopping, subway. Kosher, non-smoking. Reasonable rent. Laundry and meals available. 785-6638.

13 Apartments For Rent

Luxurious Penthouse

Eglinton-Roselawn area
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Bathurst/Lawrence - New 1 bedroom furnished basement. Non-smoker. Own entrance. $650. Days 660-6448, evenings 785-1288. No Saturday calls. 4232

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Bathurst/Lawrence - Luxury 3 bedroom. $1,100. May 1. 626-3146. 4333

19 Cottages For Rent

CARTHEW BAY COTTAGE

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20 Cottages For Sale

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An opportunity to buy 'up' in a down market. Buy now/move in for summer. Prime s/sw 245-ft. point of shoreline. Little Olde Muskoka cottage. Deck atop boathouse. Call today. 24-hr. answering. **Anita Latner, Sales Representative, Bowes & Cocks Ltd., Rltr. 705-645-2296.**

20 Cottages For Sale

FOR SALE BELLE EWART

3 Cottages on Large Lot — 110' x 152'
includes:
*2-4 bdrm. cottages
*1-2 bdrm. cottage
Reduced to $259,000 for quick sale
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Big Cedar Point. Belle Ewart. 55' lakefront. 10'x50' breakwater plus dock. Double lot. Approx. 500' depth. Fenced in road entrance. City sewers. Sewage hook-up installed for second cottage. Very private. 4 bedrooms. Electric heating. Air conditioned. Family sized living and dining room. Screened sunroom to deck. Private sale. 782-3231. 4325

24 Florida Property For Sale

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27 Israel Properties

Jerusalem. 3 bedroom condo for sale. Excellent location. Panoramic view. Central heating. Plus additional bachelor apartment. 331-4170. 4175

27 Israel Properties

Property in Israel wanted. All kinds. Call Mr. Jacobs. 633-4702. 3857

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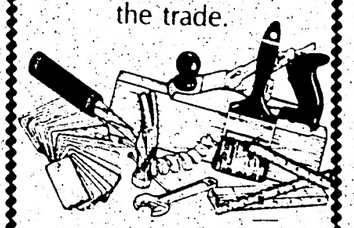

20 Cottages For Sale

LAKE SIMCOE HOME OR COTTAGE —

100' frontage with southern exposure, 4 bdrms., 3 baths, fireplace, hardwood floors, boathouse and marine railway, dble. garage, walkout from family rm. $349,000.00.

• • •

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28 Out-Of-Town Properties

BARRIE AREA OPPORTUNITIES

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— 52 Acres — In Horseshoe Valley Secondary Plan — Excellent Development Potential-$945,000.00 VTB

— 110 Ft. Waterfont — Belle Ewart. Custom 5 B.R. Yr. Round — Xtras too numerous. Magnificent view.

For more information on these properties or other Commercial properties in area Contact: Fred Utton or Arlette Utton.

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Retail over 2,000 sq. ft. Established turn key business, include all fixturing & stock. Attached residence. 1,100 sq. ft. Approx. ½ acre commercial.

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30 Office Space

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Office space for rent on 2nd fl. from 500 sq. ft. & up. From $500 + Hydro monthly.
Accomodation Finders Realty Inc. 784-2020

42 Articles for Sale

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43 Cars for Sale

1988 V.W. Cabriolet. "Best Seller". White on white. 5 speed. Air. 32,000 k.m. Mint condition. Asking $16,000. Call Denise, work 362-8600, home 465-5182. 4255

47 Employment Wanted

Experienced bookkeeper looking for work at home. Available immediately. References. 730-0810. 4135

49 Financial Opportunities

Kenneth J. Caplan, Chartered Accountant, 168 Sheppard Avenue West, Willowdale, Ontario. Personal and Corporate Income Tax Returns. 512-1725. 4227

50 Domestic Help Available

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46 Employment Opportunities

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52 Personals

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Selig, Victoria Letitia, born March 5, 1969, St. Michael's Hospital, Toronto, seeks birth family/ relatives. Reply Box 9979 CJN or Adoption Disclosure Registry, 700 Bay Street, Toronto. 4197

Woman seeks accomodation in exchange for light services and companionship. 694-6184. 4175

53 Business Personals

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54 Personal Companions

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For these ads simply address your mail to:
The Canadian Jewish News
10 Gateway Blvd., Suite 420
Don Mills, Ontario M3C 3A1

Write to this successful, slim, youthful, early 30's woman and describe how our friendship will enrich our lives. You are a mature professional or successful entrepreneur, 32-42, playful, cultured, appreciate creativity and maintain a diverse outlook on life. If you are ready for a possible commitment, tell me more about yourself. Box 9975 CJN. 4124

Spring represents a beginning . . . our beginning. I, a young 40ish SJF, am a traveller, consumer advocate, sports spectator and participant, and indoor gardener. You, an ambitious, chivalrous professional, are seeking a memorable continuous springtime. Box 9983 CJN. 4223

Shomer Shabbat, 44 years old, established, divorced, gentleman, tall, active, athletic, fit, slender, intelligent, loyal, kind-hearted and honest, loves art, dancing, music, vegetarian food, the outdoors, and much more. Looking for a lightweight Pygmallion, 30's, nonsmoker, with similar attributes and interests. Box 9987 CJN. 4241

Summer's Coming! Are you alone? You are an intelligent, fun-loving male who is in his mid-20's. You enjoy dining out and socializing. I am a 23 year old professional female. I am intelligent, good-looking and have a great voice. I'd love to hear from you. Box 9990 CJN. 4329

A lady in her mid 30's thinks younger men know how to be sensitive and masculine, they know how to be equal in a relationship and still show their strength, are involved in work that is personally satisfying, and are open to exploration and creativity. What do you think? Respond to Box 9976 CJN. 4127

If you are a classy, attractive, cultured and established man, and you never thought you would be replying to an ad, that's O.K., because I never dreamed I would place one. You're 38-51, young at heart, with a good sense of humour. You enjoy life, and are a good communicator. I'm an independant, self-employed woman, very attractive, slim and fit, with a variety of interests. I'm looking for friendship and possibly a long term relationship. Box 9930 CJN. 4256

A magnificent lady seeks real mensch, 45-55. Box 157, Thornhill, Ontario, L3T 3N3.

54 Personal Companions

Two attractive professional men, would like to meet two females, 28-45, for possible serious relationship. Box 9984 CJN. 4230

SJM, professional, 61, adventurous, spiritual, athletic, musical, seeks accomplished, professional soul mate. Box 9991 CJN. 4332

Gentleman, unattached, likes to travel, especially to Las Vegas, doesn't like to pay single subsidy constantly, would like to find male or female, 50 plus to pay own expenses for travelling companion or friendship. Box 9982 CJN. 4221

Attractive female, Jewish, 29, wishes to meet attractive Jewish male, 30-35, who enjoys everything from football on Sundays to candlelight dinners, camping in the summer to strolling through a museum, listening to Jazz and dancing to Rock 'n' Roll. Sound intriguing? Please send a letter and photo to The Canadian Jewish News, Box 9985. 4258

31 year old, professional single woman, slim, articulate, seeking male counterpart for a serious relationship. Into film, travel, dining out, cooking and cycling. Sense of humour essential! Recent photo and detailed letter appreciated. Box 9989 CJN. 4287

Looking for a man of intelligence, insight, and integrity- could it be you? If so, this attractive, slim, creative, warm and sincere woman would like to meet you. I enjoy the arts, travel, nature, cross-country skiing, and good conversation. If you are in your 40's, and like myself are non-smoking, professional, well-educated and open to commitment with the right person, please reply to Box 9978 CJN. 4207

Sincere, professional offers warmth, humour, honesty, sensitivity, willingness to compromise to a single lady. Objective; long-term, serious relationship. Box 9977 CJN. 4136

Beautiful woman, 34, looking for good-looking man, intelligent and sincere, 30-40, seeking a relationship. Please send photo. Box 9988 CJN. 4286

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54 Personal Companions

Professional male, age 61, fit and honest, with a positive attitude towards life, no encumbrances; would like to court a sylph-like woman with flair, under 53, who has the time to enjoy the theatre and other simple pleasures. Reply to Box 9973 CJN. 4119

55 Obituaries

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VISA **633-6661**

Bulum, Reuben on March 15, 1991.
Canton, Samuel on March 11, 1991, late of 365 Joicey Blvd.
Elkaim, Simha on March 11, 1991, late of 52 Manor Haven Rd.
Geller, Morris on March 18, 1991.
Michaelson, Max on March 12, 1991, late of 371 Joicey Ave.
Nash, Rose on March 17, 1991, late of 88 Apricot St.
Rosenthal, George on March 19, 1991, late of 65 Wickstead Way.
Szechtman, Miriam on March 12, 1991.

Steeles-College Memorial Chapel

56 Unveilings

The unveiling of a monument to the memory of the late
JACOB POSESORSKI ז"ל
will take place
Sunday, April 7th, 10:30 a.m.
Bathurst Lawn Memorial Park
Zaglambier Section
Relatives and friends are invited to attend

To place an unveiling notice please call *at least* 14 days prior to the unveiling date.

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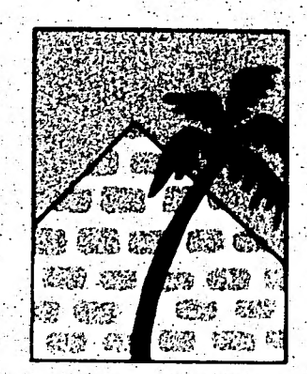

Question

(To be asked by children)

▼

Why is this Passover
Different from all other
Passovers?

▼

מה נשתנה הפסח הזה
מכל הפסחים האחרים ?

▼

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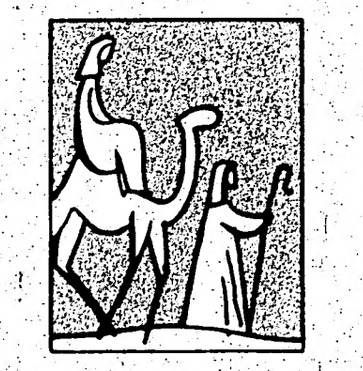

Answer

(To be read aloud by all at Seder)

As we observe this year's Festival of Freedom, we are proud to be part of the largest exodus of our people since Egypt.

For decades Soviet Jews were denied the right to live freely as Jews. Many suffered harassment and some endured prison. The forces of oppression tried to afflict them with amnesia of the spirit. But they remembered.

At last, hundreds of thousands are allowed to go free. We know not how long the door of freedom will remain open. We join with them in their exodus to our homeland, Israel. We commit ourselves to support them in their journey.

This Passover is different from all others...

... Because this Passover a modern day exodus continues

... Because this Passover our struggle and prayer, 'Let my people go!' has become a reality

... Because this Passover Jews around the world have the 'zchut', the privilege, of sharing in this most historic moment

... and because this Passover we are participants in the fulfillment of G-d's promise to Abraham:

> "Know this for certain: Your descendants shall be strangers in a land not their own, where they shall be enslaved and oppressed...and in the end they shall go free with great substance." (Gen. 15:13,14)

Passover 1991

The night three Scuds landed in Tel Aviv, so did 880 Soviet Jews.

The promise of freedom...stronger than the threat of missiles.

With the Gulf War ended, the number of immigrants is soaring.

In 1990, close to 200,000 came. In 1991, Soviet Aliyah could reach 300,000!

Israel welcomes them all. But imagine the overwhelming needs: Housing, jobs, education, social services.

Toronto's world-leading UJA/Operation Exodus Campaign has helped thousands of Soviet Jews start a new life.

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Supplement to the Canadian Jewish News

Once again this year, in solidarity with our fellow Jews in the Soviet Union, Jews around the world will be discussing a fifth question at their seder table.
Prior to beginning your seder, we ask you to show your support for this modern day exodus by reading the following text.

▼▼▼

The Fifth Question

▲▲▲

Passover 5751/1991

The Miracle Continues!

UNITED JEWISH APPEAL
OPERATION EXODUS

Passover Greetings

Shlisky brought in Pesach eve

Ostrovtzer Shul played host to famous chazzanim

By
DR. FRED WEINBERG

TORONTO —

It was Passover eve 1931. The police had blocked off all traffic at Spadina and Cecil Streets so that the hundreds of Jews who had collected outside the Ostrovtzer Synagogue would be able to stand there in the road and hear the famous cantor Yossele Shlisky bring in the holiday at the evening service.

Amir, 4, tastes the Passover matza at a model Seder held at a day care centre in Jerusalem. [RNS Photo/Reuters]

The shul was too small to accommodate all the people who wished to hear the virtuoso voice of their landsman who had become an internationally famous chazzan.

They were all familiar with the romantic story of how Shlisky, born in Ostrowce, Poland, at the age of seven with six other choirboys was virtually kidnapped by an unscrupulous cantor, who told their parents he was touring with them to London. Instead, they found themselves in Toronto, Canada, 5,000 miles away.

He found a job at the Mendel Granatstein rag sorting warehouse and later began to work in a factory branch of the T. Eaton Company on Louisa Street.

One day, Lady Eaton, inspecting her factory domain, heard the young man singing at his sewing machine and was so enthused about his voice that she offered to finance his musical education via a scholarship at the Royal Conservatory of Music in Toronto. He graduated from there in 1917 with a Bachelor of Music degree.

He chose to be a cantor rather than following an operatic career, and served in New York City at the Roumanian Synagogue as well as with many other American congregations.

A further true story recounts how Shlisky on one of his return visits to Toronto, during which incidentally he gave a concert at Massey Hall, took some of his former male vocal teachers down to the Shiffer-Hillman clothing factory on Spadina Avenue and, in true impresario style, presented them with made to measure suits and coats as a gift for their interest in him when he was a student at the Conservatory.

Shlisky got to lead the prayers at the Ostrovtzer Shul many times because it was the custom of my father, Israel Weinberg, to audition guest cantors while he was on fur buying trips to New York City.

Indeed, the Ostrovtzer Shul became known as a place where the great cantors of the day would daven, and a passionate following for these musical personalities developed in Toronto and in particular around the synagogue.

Perhaps the most famous chazzan of all time was Josef (affectionately known as Yossele) Rosenblatt who came to Toronto to the Ostrovtzer Shul to lead the services during the depression years of the late '20s. This was during the Golden Age of chazzanut, of cantorial art, between the two World Wars and Rosenblatt's many records on the Victor label were very popular.

His compositions are still widely used in synagogue music and his falsetto style is still copied. The last time that he was in Toronto, he stayed at our home on Grace Street, as did many visiting cantors, though some were put up at the Waverly Hotel at Spadina and College to be within close walking distance of the Ostrovtzer Shul.

I remember on the Sabbath after morning services, walking home along College Street with my father and Cantor Rosenblatt, when he requested some "Polish water" — that is bottled drinking water.

Where could we get this on the Sabbath? I had never heard of buying drinking water in a bottle.

I was sent by my father into the Koffler Drug Store at Borden and College Streets where Mr. Koffler, knowing the family, would, of course, supply me with the desired bottled water without having to pay for it on the Sabbath.

Some of the great cantors of that period had enough virtuosity to moonlight in opera. Yossele Rosenblatt, whom Enrico Caruso once slipped into a synagogue to hear, refused all such offers.

He was an Orthodox Jew and would not have been able to fulfill obligations when he might have to sing on a Sabbath or would have to take the role in the opera of some person whose character he disliked.

Another great of that period who davened at the Ostrovtzer Shul was Pierre Pinchik, a Russian expatriate (he showed me his gunshot wound on the leg that he had received during a revolutionay skirmish) whose voice brought him great international fame.

He appeared a few times at the Ostrovtzer Shul during the war years and bought Canadian war bonds which he kept in Canada.

He had great personal style and eccentricity. For example, he insisted on being paid before his appearance at the synagogue, usually on the Friday morning, because he said "*es davent sich besser* — I pray better if I am paid first."

He was a bachelor and very pecunious with regard to money. He wintered in Miami Beach at a very small hotel opposite the famous pillared Fountainbleu Hotel and used to say that his view from the front of that small hotel was so much better than that of the guests of the expensive Fountainbleu, who had to look out at his modest domicile.

Cantor Leibele Glantz was another famous visitor to the Ostrovtzer Shul in Toronto and he became a great composer of cantorial music and a teacher of many cantors particularly when he moved to Israel.

My father would not invite to the synagogue any of the cantors who were involved in film or theatre.

For example, one of the most famous was Moishe Oysher, who in 1934 starred in a film called Overture to Glory or *Der Vilner Balabesel*.

This is a story about a renowned 19th century cantor in the city of Vilnius who, seduced by the operatic stage and by a Polish countess, renounced his faith and his profession. Eventually, abandoned by the countess, he became a wanderer.

In the pouring rain on the eve of Yom Kippur, he found himself in a synagogue where there was no one to sing the Kol Nidre, he chanted the prayer and then, of course, died dramatically afterwards.

Other cantors also not invited were those who included women in their accompanying choirs.

Many of the visiting cantors who came to the Ostrovtzer Shul at Cecil and Spadina would not travel with their own choirs but would arrange for a local group of boys and men to accompany them in their harmony and responsive solos.

The visiting cantors all had their followers in Toronto. This was a continuation of the Eastern European community's most involved spectator sport in which each cantor had his following of fans and critics.

Like all spectator sports, these worshippers showed their affection for their heroes by dubbing them with nicknames, usually Yiddish diminutives of their proper Hebrew names. Thus we have Yossele Rosenblatt or Shlisky or a Dovidl or a Berele, all first name endearments of their particular cantorial idol.

Today it is interesting that in some areas such as Miami, there are still significant enclaves of cantors who are much followed and enjoyed. Toronto is a very fortunate city in that it has a good number of leading cantorial artists of world class.

Cantor Yossele Shlisky

Passage of time (and age) alters outlook on holiday

By
LEILA SPEISMAN

TORONTO —

Used to be I couldn't wait until Pesach came.

I could never understand why my mother, grandmother and aunts didn't share my anticipation.

Come to think of it, neither did my friends' or cousins' mothers, grandmothers or aunts.

Pesach to me was the set of flowered plates my parents had collected as premiums from a movie theatre when they were first married.

It was the cast-iron frying pan used for bubbelehs, and the tiny green stoneware teapot that my mother swore every year was too small and ought to be replaced.

It was my mother's carrot, matzah and fried onion stuffing, and my aunt's tzimmis and my grandmother's ingberlach.

And it was helping my parents carry up and wash the the dishes, as I told them how I thought they ought to be organizing things.

Then I got married.

My husband is an extremely nice man.

He is known for his refinement, political astuteness, scholarly bent and live and let live attitude towards those of different observancy levels.

Then comes Pesach, and voila - Mr. Hyde, rooting out chometz with maniacal eye and relentless vacuum cleaner.

Don't get me wrong — I am all for searching out and getting rid of all traces of chometz.

Especially when it means disposing of that sandwich a child didn't eat last November and hid in the corner of the closet, or the cookies that have nestled behind the family room sofa since I-don't-want-to-think-when.

But how many times do you have to wash the vegetable crisper just in case?

Why do we always promise ourselves we will make fewer cupboards pesachdik and use fewer dishes this year to make the changeover easier, and then still find ourselves lugging endless boxes and bags and cartons up all those steps?

And why is the tea kettle never where I thought it was or at least where the list on the outside of the carton said it was?

And what will be this year's new observance — that everyone has to follow but never heard of before?

Remember the year of the debate about whether plastic or styrofoam disposable plates were OK?

Or the year that some foil baking dishes were acceptable and some weren't and no one was totally positive which was which?

Or the controversy about whether pot-roasted foods are permissable for the seder meals?

This year will be one of even greater difficulty for our family.

For the first time there will be an empty place where my mother used to sit, as there has been for my husband's mother who has been too ill to join the family gathering for several years.

For the first time, I will be one of the older generation of women at the Seder table, responsible for passing on not only the laws and customs of the holiday, but the feeling of closeness and continuity that, when all the aggravation and hard work is over, is what Pesach is all about.

This year, there will also be my sister-in-law's two babies there, evidence that even though one generation passes, another is always following close behind.

The Seder ends with the words L'Shanah Haba'a B'Yerushalayim, Next year in Jerusalem.

May this Passover be filled with pleasant memories of the past and hopeful signs for the future for our family, and for all of the families of Israel.

Supplement editor: Leila Speisman

חג שמח

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Marranos' Jewish customs survived down through ages

NEW YORK (JTA) — Crypto-Judaism, the practice of observing Jewish rituals and customs in secret, has survived for centuries amid adversity in an unexpected place — New Mexico.

So says an academic who has been studying the phenomenon and interviewing several crypto-Jews, also known as Marranos, and their descendants.

Prof. Stanley Hordes, co-director of a research project on crypto-Jews at the Latin American Institute at the University of New Mexico, said he has found crypto-Jews or their descendants scattered in several towns throughout the state. Some want to talk about their way of life or family history; others refuse to disclose their secrets or even acknowledge their ancestors were Jewish.

Hordes, formerly the New Mexico state historian and currently a historical consultant in Santa Fe, N.M., said he does not know how many crypto-Jews there are in the state.

Large numbers of crypto-Jews lived in Spain and Portugal during the 14th and 15th centuries as a result of forced conversions to Christianity. The phenomenon also was common in some Spanish colonies in America, especially Mexico. The Inquisition punished the secret observance of Judaism with imprisonment or death.

These crypto-Jews "span the spectrum from university deans and professors, teachers and merchants to people who have no visible means of support," Hordes said.

Hordes is conducting his research in archives, following the families back to the 15th or 16th century through baptismal, marriage, burial, land grant and census records. The study also involves examining linguistic and musical patterns that can be traced to the Sephardi culture in Spain and Portugal, and the analysis of tombstones with Jewish symbols in Christian cemeteries in the state.

Spanish descent

The presence of crypto-Jews has puzzled Hordes for a long time. He believes they are descendants of Spanish colonists who migrated to that part of the Spanish empire in the 16th and 17th century after the Inquisition reached Mexico.

Anna Rael DeLay, a 43-year-old fifth-grade bilingual teacher in Santa Fe, was one descendant of crypto-Jews interviewed by Hordes. She has fresh memories of rituals and customs, distinctively Jewish, that her grandparents and parents observed.

Brought up Catholic, Rael remembers that one of her grandfathers, a farmer, would not work Saturdays, while the other would not eat pork, saying it made him sick. He also said some morning prayers that Rael could not identify as Hebrew or Christian.

She said all the boys in her family were circumcised, and recalls seeing men getting together and going into a little shed. "We thought they were singing. It was some kind of chanting."

Peculiar customs

The women in Rael's family also followed certain peculiar customs: One of her grandmothers covered the mirrors when someone died. The other took precautions so the grandchildren would not mix meat and milk. "When we visited her on her farm, she would ask us what we had for breakfast. If we had had milk, she wouldn't serve meat. If we had had meat, she wouldn't serve milk. She did this without knowing why."

During Lent, which sometimes falls near Passover, one of her grandmothers would clean the kitchen cabinets, change the dishes and bake a wafer that contained no yeast, but Rael did not know the reason for such actions. Rael's mother, who is still alive, lights candles frequently. Each time she does, Rael asks why. The answer is, "I don't know. We always did."

The lack of understanding as to why a ritual is performed is typical of many crypto-Jews. It seems to be the rule, not the exception, according to Hordes' findings.

Rael's family came from Mexico City and has lived in New Mexico for several generations. She said they always lived in isolated areas, a trait common to many crypto-Jews.

Hordes noted that the crypto-Jews he spoke to live in places in New Mexico such as Albuquerque, Bernalillo, Santa Fe, Taos, Las Vegas and Mora, as well as southern Colorado. "That's the thing that quite surprises me. I thought I would find pockets in certain towns. But I'm finding it universally."

Some crypto-Jews are most secretive, he pointed out, adding that he has heard about the existence of communities that have secret synagogues and maestros, which is Spanish for teachers.

"There the community celebrates holidays and teaches children about Judaism," Hordes said. He acknowledged he has not been able to talk to members of those communities nor have access to the synagogues. These individuals "value their secrecy and privacy so strongly that they would not talk with us."

Some of the Christian practices include attending mass and receiving communion, and accepting most tenets of Catholicism, Hordes said. But he emphasized that some individuals are Catholic in name only and do not follow any of the rituals.

Hordes has confronted different responses from the people he has approached. Some are interested in "coming out of the shadows," but most are not. Some do not want to talk at all or share their stories, while others acknowledge their families were "conversos," or converted, but are proud of being Catholics. Still others are ambivalent about their Catholicisin. A minority has converted to Judaism or is considering doing so.

Hordes said when he took the position as state historian in 1981, word got around he was Jewish and that he had written about crypto-Jews.

He began receiving unusual visitors in his Santa Fe office. "People would come in, look furtively around, close the door behind, make sure nobody was listening and whisper. 'So and so in Las Vegas, (N.M.), lights candles on Friday night,' " he related.

"Then, without leaving their name or giving any more information, they would leave as quickly as they came."

Hordes pointed out that he dismissed the first visitors, but as the visits were repeated, he became intrigued by their stories.

Hordes said he finally began to believe that "indeed there was a cultural remnant of Sephardi culture that had not only survived 500 years but had survived thousands of miles across the ocean and 2,000 miles northwest of Mexico City."

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חג שמח

Lithuanian Jews return to Ireland for reunion

BY
ELLEN BERNSTEIN

CORK, Ireland —

On a narrow paved street in Cork, Ireland, Freddy Rosehill stands every Shabbat morning outside a grey stone synagogue, waiting for a minyan.

Maybe one or two Jewish Irishmen will join him, but most days he prays alone. His is one of eight Jewish families left in the economically depressed port city on the southern coast of Ireland. The remaining Jews in Cork are the only local descendants of 25 Lithuanian children who in 1875 presumedly stepped off their United States bound boat when the captain shouted "Ireland."

Legend holds that the travel-weary children, ages 7-14, heard *aier land*, Yiddish for "your land." And the captain of the sailing ship allowed the confused children to go ashore, knowing he could sell more fares to America at the Irish port.

Some of the children, aided by Dublin Jews and Cork Christians, immediately settled in more prosperous areas in Northern Ireland and England, where they were joined later by their Lithuanian relatives. But some stayed on in Cork — the Cristols, the Jacksons (Zacks), the Goldbergs and the Cliens — all of whom lived together in the heart of Ireland's second largest city. In years to come, poor economic prospects would send most of these Jews to England and America.

So it was with great joy that Freddy Rosehill, now approaching 60, and others in this dying Jewish community greeted their thriving Jewish kin from all over the world. No fewer than 120 Cliens flocked Cork last summer for a Gaelic family reunion.

Flying 3,000 miles to Shannon Airport in Dublin were Silver Spring, Md., residents Alan and Ann Rose and sisters Gertrude and Libby Clien, all descendants of William and Hyman Clein. William and Hyman were peddlers in Cork who eventually settled in America in the late 1800s.

"It was an exciting feeling because we came back to where our family came from," said Gertrude Clein, who met relatives for the first time from England, Florida, Colorado, Canada, Switzerland and Israel. "We haven't come down to earth yet seeing all the things we heard about all our lives," added her sister Libby. "We're still all goosepimply."

The reunion was organized by Michael Clein, 48, an insurance executive in Miami, a city of some 60 Cleins. Helping out his son on a school project one day, Clein began drafting his family tree, an endeavor that would come to completely absorb him. Since that time, he has painstakingly documented his family's Irish and Lithuanian heritage dating back to the mid-1700s. In nine years, Clein estimates he spent $40,000 on the project, including travel to Ireland, England, Canada, Israel and throughout the United States

He even tried unsuccessfully to get into Lithuania to see Akmene, the village near the Latvian border where the Clein family lived. There were phone calls, mailings, research and writing, all culminating in the publishing of a 125-page book just in time for the reunion. He (and his computer) is credited with organizing this international gathering, the second reunion for the Clein family. The first was held in Miami in May 1987, commemorating the 100th anniversary of patriarch William Clein's arrival in the United States.

"I just wanted to leave my children a legacy," said Michael Clein, the grandson of William Clein.

During the 10-day reunion the Clein clan traveled throughout Ireland, England and Wales where they were warmly greeted by their relations. In Cork, the Cleins were welcomed at a city hall reception sponsored by local Jewish and civic leaders.

"They were very friendly people," said Deborah Lubin, the great granddaughter of William Clein, who was travelling in Europe when she joined the Clein clan in Cork. For the first time she met her Irish family in Cork, Dublin, Belfast and Limerick. "I felt a strong sense of history and community."

* * *

Though smaller in number, Cork Jewry thrived for many years in a small Jewish neighborhood lined with 19th century row houses, a kosher butcher and bakery and three shuls. Only one Orthodox synagogue stands today — the Cork Hebrew Congregation. The remaining Jews in Cork no longer inhabit the area, which was known as Jew Town, a non-derogatory name translated from Gaelic, the native language of Ireland.

In the last five years, the Jewish community in Cork has set up a trust fund for the upkeep of their shul, a two-tiered synagogue with hard oak doors, patterned after their ancestors' Lithuanian shuls.

The county of Cork was entrusted with the perpetual care of the 102-year-old Jewish cemetery, which is only a quarter full. Situated on a grassy hill near Blarney Castle, the burial grounds overlook the city, rolling hills, farmland and grazing sheep.

Alongside the graves of Cork Jews are 17 Jewish victims of the Lusitania, which was sunk by a German U-Boat off the coast of Cork in 1917, causing America's entry into the First World War.

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Calms Israelis during attacks

Shai acts as a real Nahman

JERUSALEM (WZPS)

The time is 6:00 p.m. Sirens are blaring across the country and as Israelis huddle together in their sealed rooms, a calming voice is heard across the air-waves.

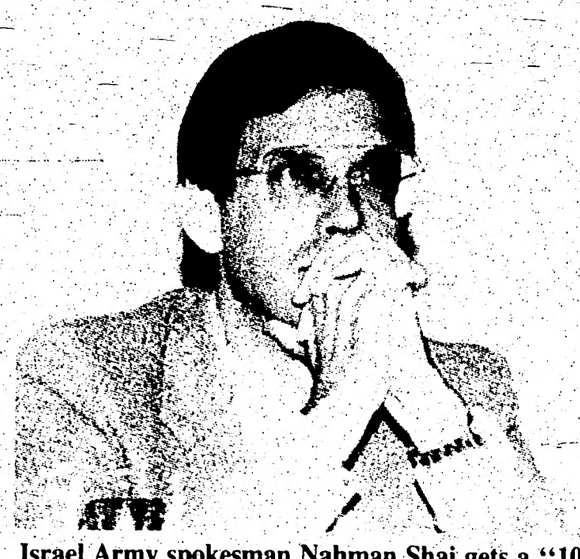
"Everyone, please, stay in your sealed rooms and put your masks on. There's been an alert. As soon as we have more details we'll tell you exactly what has happened: In the meantime, keep calm and help anyone you see who is in distress."

The voice is that of Brig.-Gen. Nahman Shai, the IDF spokesman (the very name "Nahman" means "comforter") who spearheads the task of soothing the nation's frazzled nerves.

The Gulf War, with its threat of chemical attacks, has brought fear into every Israeli home, and if Israelis have reacted with such equanimity, it is in part thanks to the calming presence of Shai.

Dubbed by one Israeli newspaper, as the "valium of the nation" — the soft-spoken officer has become the reluctant hero of the hour — the man whom every Israeli wants to hear when the sirens blare.

His broadcasts, on radio and television — heard within seconds of an attack — are not part of any planned strategy on the part of the military authorities. They just happened and characterize well the Israeli talent for improvization.



Israel Army spokesman Nahman Shai gets a "10" in popularity rating for his calm manner and professional demeanor throughout the crisis.

When the first missile attack on Israel was launched on the night of January 17, Nahman Shai was driving from his home near Jerusalem to his office in Tel Aviv. "I switched on the radio and became aware of a lot of confusion," he recalls.

"No one seemed to know what was going on. So as soon as I reached my office and collected accurate information, I called the joint Kol Israel and Galei Zahal radio station and that's how it all started."

The logistics involved in covering a missile attack are formidable, particularly when several parts of the country are affected. As soon as an alert is sounded, Brig.-Gen. Shai moves from office to office collating and assessing data as they pour in.

His quiet caution and reluctance to make any statement before being absolutely confident of the facts have earned him the respect and — more important — the trust of the public at large.

Parents with small children in particular have been grateful for his intelligent advice. "I made a point," he says, "of talking to as many psychologists and experts as possible and it's their guidelines that I try to include in my broadcasts.

"I tell parents whose children refuse to put their gas masks on, not to insist. Many parents panic and cause their children even more distress by forcing them into their masks. The best approach, I tell them, is to reassure the children and stay calm themselves.

"The same applies to old people. Many cannot tolerate gas masks but I tell them not to worry as they still have the protection of their sealed rooms."

Shai himself admits to having donned a gas mask only once at the onset of the first attack. His gruelling 20-hour-day leaves little time to think of his own safety and even less time to be with his family.

"I have seen my family only once since the crisis began," he says regretfully. "But I know that they are safe. In fact, my five-year old daughter knows the procedure of putting on a gas mask even better than I do and my eldest son, like many Israeli boys, has become an expert on missile warfare."

Comforting an anxious population in times of crisis is a new profession for Shai. As IDF spokesman, his main role is to liaise between the military and the foreign and local press.

A former correspondent for Israel Television and press attache in New York and Washington, 44-year-old Shai was a natural choice for the post when it became vacant in 1989. He had previously been commander of Galei Zahal, the army radio station, which under his direction became one of the most popular stations in Israel.

When war broke out on January 16, the IDF Spokesman's office was fully prepared to deal with the avalanche of journalists who poured into the country. "I knew immediately that the Gulf War would be a media war and we made all the necessary preparations."

Press centres with all communications facilities were set up in hotels in Tel Aviv and Jerusalem by the Government Press Office and extra staff taken on to deal with the flood.

But as the first missiles landed in Israel and the press scrambled to cover the story, misunderstandings arose over censorship regulations. To solve the problem, Shai called an emergency press conference where he addressed the journalists directly.

"I felt very strongly that those who were disclosing the exact sites where the missiles had landed were betraying the Israeli people. I told them, too, that with their revelations, they were putting their own lives in danger."

His appeal to the press had an immediate effect. "The foreign press corps are now more understanding of Israel's problems," says Shai, "and they are showing a much greater willingness to co-operate."

At the Jerusalem press centre, Canadian photographer Jean Le Mire says the IDF's restrictions are understandable: "The army lets me do my work and I try to show as few strategic details as possible. In such a crisis I doubt that even in Canada I would be given as much freedom as here."

National Public Radio correspondent Linda Gradstein says she is impressed by Shai. "I think he's doing his job very well. He's getting information through to us faster than before — though of course we have our own sources as well — and he is particularly good with the Israeli public."

Yehuda Golan, a reporter from the Hebrew daily Ma'ariv, gives Nahman Shai a 10 rating. "He's great. He's managed to convince everyone that this crisis is not the end of the world and we can still lead normal lives."

Admitting feeling "uncomfortable" in the face of such adulation (it appears that over the last few days "Nahman" is the most popular name in Israel for newborn boys!), Shai nonetheless is happy to note that the IDF spokesman's office enjoys unprecedented credibility among the Israeli public.

Israel's new-found popularity in the world's press, though welcome, should, he says, be treated with circumspection.

"When we lose lives and suffer material damage as now, we have a good image. When we safeguard our security, we have a bad image. It's a real dilemma and if I have to choose, I prefer to be less popular but save Israeli lives."

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חג שמח

Traditions survive over the years

Moroccan weddings maintain distinct cultural flavor

JERUSALEM (WZPS)— "Harei at mekudeshet li, betabat ze, kedat Moshe ve Israel" ("Behold, you are consecrated to me, with this ring according to the laws of Moses and Israel"). For thousands of years these words have been repeated at Jewish weddings all over the world; weddings which embraced Jewish rituals, customs and traditions handed down from generation to generation throughout the Diaspora.

Some of the richest ceremonial customs were seen in traditional Sephardi weddings, and are still practised in Israel. The Moroccans are known for their lively, spirited wedding celebrations in which 500-600 guests is not unusual. Says Na'ama Azoulai, a first generation Israeli, "We don't do everything our parents did in Morocco, but we have not compromised on some of the traditions which make our cultural background so special."

Moroccan weddings still maintain a distinct cultural flavor. After the engagement is announced relatives and friends visit the families of the bride and groom, blessing the couple with a multitude of different ceremonies.

In his book "A Treasury of Sephardi Laws and Customs," Rabbi Herbert C. Dobrinsky writes, "All the pre-marriage ceremonies have basic components in common . . . providing demonstrative symbols to convey good wishes and prayers for fertility, prosperity and a happy marriage." Sweets are brought to the bride, presents are given for adornment on her wedding day and symbolic foods are served amidst an atmosphere of festivity and joy.

The evening in which the bride sacrifices herself for her wedding night is a very special one in Judaism. Called the "night of the bath" by the Moroccans, the bride-to-be is escorted to the mikvah by a party of women.

A special bridal room is set aside for her and exquisite care is taken in preparing her for immersion in the mikvah. After the bride emerges the women hold a lively party, singing and eating in celebration of the bride's purity. The songs, traditional Moroccan tunes, wish her a joyous union and happiness.

Large party arranged

Another special Moroccan ceremony is the "henna." Held a few nights before the wedding, the "henna" is a large party arranged by the bride's family. Henna, a red dye, is put on the palms of the bride's hands (and sometimes the soles of her feet) as well as those of her family and friends, to protect the bride from "the evil eye." Special songs are sung for the bride and a "hamsa" (five-fingered hand) on a chain is placed around the bride's neck, also for protection against "the evil eye."

Food is plentiful at the "henna" celebration, and Dobrinsky writes, "The women sing and make the ululations (yousyous) to express their happiness about the bride's imminent marriage." Both men and women dance, sing and eat into the early hours of the morning.

The groom goes to the synagogue with his father and father-in-law on the Sabbath before the wedding. Here he is given a special seat of honor and is called to read from the Torah. The congregants throw sugar-coated almonds after he finishes reading, and special songs are sung in his honor. A similar ceremony takes place in the synagogue on the Sabbath following the wedding ceremony.

When the wedding day finally arrives the bride, befitting her role as queen of the day, is ornately dressed in a wedding gown often belonging to a grandmother or great grandmother. With Moroccan-style music playing in the background, the bride is led to the chuppah accompanied by her mother and mother-in-law, and the groom by his father and father-in-law. The ceremony proceeds according to Jewish religious law, and culminates in the groom stamping on the glass in memory of the destruction of the Temple whilst the hall resounds with the joyful ululations of the female guests.

The bride and groom do not go to the "yichud" room to spend time alone after the ceremony as is customary in Ashkenazi weddings. Instead, the festivities begin. The music, of vital importance to any Jewish wedding, is a mixture of Oriental and Israeli.

Tables filled with food await the guests, and a beautifully arranged dessert table laden with Moroccan sweetmeats oozing with honey, adorn the banquet hall. Hot and spicy, the food is served in four courses. Appetizers, such as Moroccan "cigars" — meat rolled in fried dough — cooked hot red peppers, olives cooked in a spicy red sauce and an assortment of salads come first.

Fish is next, also served in a spicy red sauce flavored with cumin, hot paprika, hot peppers and cardamon. The main course of chicken or meat, rice with almonds and cooked fruits — dates and apricots — is followed by cake, sweetmeats and espresso coffee heavily laced with sugar.

For seven days after the wedding sheva brachot are held at the homes of family and friends, and at the last meal it is customary to eat fish to ensure a fertile marriage.

Says Azoulai, "A Moroccan wedding has a special flavor. It is more than one ceremonial evening. It can be weeks of festivities with the whole community blessing the young couple in their new life together.

A Moroccan couple during the henna ceremony, wait to have their palms painted with henna. [WZPS photo]

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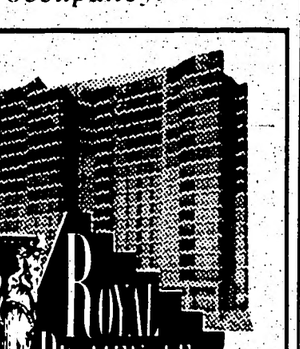

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Israeli archeological team sheds light on Philistines

ASHDOD — The Bible depicts them as thieves and warmongers; deceptive Delilah and gigantic Goliath. The ancient Egyptians protrayed them as pirates and marauders. And "they," the Philistines, have even managed to "invade" the English and other languages: the word philistine (with a small "p") has come to mean a person opposing progress, one whose chief interests are material, who is vulgar, pedantic, unimaginative, narrow-minded, uncultured, boorish.

For us moderns, the Philistines are at best an enigma, about whom much has been written but not much is known, partly because almost no writing of theirs has been found, and none has been deciphered.

Thanks to an American-Israeli archeological team digging for the past eight seasons in Tel Mikne, the site of the ancient Philistine city of Ekron, about 10 miles from the Israeli Mediterranean port of Ashdod, we now know more. We learn from evidence the archeologist brought to light that the Philistines were actually an urbane and industrious people with a highly developed culture.

During the 600 years of their known existence in the coastal area of what is now southern Israel, "the Philistines served as a link between East and West," says Seymour Gitin, director and professor of archeology at the William F. Albright Institute of Archeological Research in Jerusalem. "They introduced a new culture in this part of the world. Eventually, they became a great trading power and a powerful industrial nation with their own individual style."

Inscription "to Asherat", a Canaanite goddess, was found in excavations at Israel's Tel Mikne, the site of the ancient Philistine city of Ekron.

Gitin is co-director of the Ekron dig, together with Hebrew University professor and Philistine expert Trude Dothan. Together they led a team of more than 100 men and women — staff and volunteers — from the United States, Canada, Israel, Japan, and England in excavating what was probably the biggest of the five ancient Philistine city-states (the others are Ashdod, Ashkelon, Gat, and Gaza).

Distinctive pottery

The Philistines, one of the Aegean Sea peoples, are believed to have arrived in the Levant from Crete at about 1200 BCE, at a moment in history when the Hittite empire was crumbling and during a great exchange of populations in the ancient world. Says archeologist Dothan, "the Philistines' culture was a unique product of tradition and innovation in a time of international catastrophe."

Her statement is borne out by the discoveries of high-quality distinctive pottery, painted black, red, and white, and decorated with birds, fish, and geometric designs, anthropoid clay coffins, metal implements, and ceremonial objects — all testifying to the work of skilled Philistine craftsmen.

The Philistines' formidable reputation as warriors in the 11th and 12th centuries stemmed in no small measure from the fact that they held a monopoly on iron smelting; with their advanced weapons they fought the Israelites and killed King Saul, only to be defeated later by King David and subsequently by the Egyptians. A gap of 250 years follows, beginning with the 10th century (the period coinciding with the kingdoms of David and Solomon), with a "second flowering" appearing in the 7th century BCE.

At this time, Ekron developed an extensive olive oil industry, making it the largest industrial centre of its kind in the ancient Near East. During a good harvest year, at least 1,000 tons flowed from Ekron's oil presses.

Recently, a monumental 7th century structure was unearthed in the centre of the city. Another unusual find was an ivory cover depicting animals fighting each other — lions, bulls, and griffins (mythological creatures with the head of an eagle and the body of a lion).

But undoubtedly the most dramatic and significant find, just uncovered in this one-time Philistine metropolis, are 15 cultic inscriptions on storage jars in ancient Hebrew script which seem to be dedicated to the fertility goddess Asherat. Archeologists cautiously indicate this may be the Philistine language. If so, this could mean a major breakthrough, as their language still remains an unsolved mystery.

(Jerusalem Dateline Archeology)

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חג שמח

Cantor "reaches out" to conduct musical seminar

Cantor Joseph Malovany teaches music via satellite.

NEW YORK —

In the first cantorial music seminar ever conducted by telephone, Cantor Joseph Malovany, professor of liturgical music at Yeshiva University, Rabbi Isaac Elchanan, Theological Seminary's Belz School of Music used a special AT&T hookup to reach 15 students in Moscow.

Seated at the keyboard in his Manhattan home, Malovany, dean of the American Joint Distribution Committee (JDC) sponsored Moscow Cantorial Academy, conducted a three-session seminar in December for students assembled in the rabbi's study in Moscow's Choral Synagogue.

Malovany conveyed his instructions in Hebrew to Cantor Vladimir Pliss, director of the academy, who translated into Russian for the students. In each of the lively sessions, Malovany and the students performed for each other and freely exchanged questions and comments.

"Having conducted several master classes over the past year in the Soviet Union and having worked with many of these students personally," said Malovany. "I could imagine them sitting in the synagogue and was able to visualize them as I heard them singing.

"They are very musically astute and grasp things very quickly," he continued. "I taught them the entire Pesach service in about 10 hours.

"This is still not the same as direct teaching, which permits each student to perform individually. That's why I have recruited cantorial colleagues from the United States and Israel to join me in conducting these seminars four times a year at the Cantorial Academy established by JDC in the Soviet Union itself.

"Unfortunately, the cantor who was supposed to teach this particular seminar had to cancel and we devised this telephone arrangement so as not to disappoint the students."

Students had come to Moscow for the seminar from Leningrad, Odessa, Tashkent, Kaliningrad, Kovno, Gomel, Dnepropetrovsk, Vilna and Moldavia.

"It is a privilege for me to contribute to the rebuilding of Jewish life in the Soviet Union," said Malovany, "and to be part of this miraculous event that is enriching our lives."

Farmers seek supply of water

BEERSHEBA —

Farming families in the semi-arid Kitui region of Kenya spend an average of three to five hours daily searching for drinking water. Prof. Ben-Asher, head of the centre for desert agrobiology at Ben-Gurion University of the Negev, recently took part in an Israeli mission to the Kauwi sub-location of Kitui district in order to advise the Kenyan government on the potential for agricultural development there.

After conducting a survey among three farmers, Prof. Ben-Asher offered various proposals for inexpensive and efficient ways to use rainfall and advance agriculture. These included use of certified seeds developed in Kenya itself instead of local wild seeds, introduction of fertilization, and development of new fodder plants.

His suggestions for improving water-harvesting include gathering rainwater from the flat roofs of the dwellings, rain water storage in large containers for use throughout the year; construction of small dams in riverbeds, and building of microcatchments in the field.

He also proposed construction of microdams (called tide ridges) by the farmer during ploughing.

(Jerusalem Dateline Agriculture)

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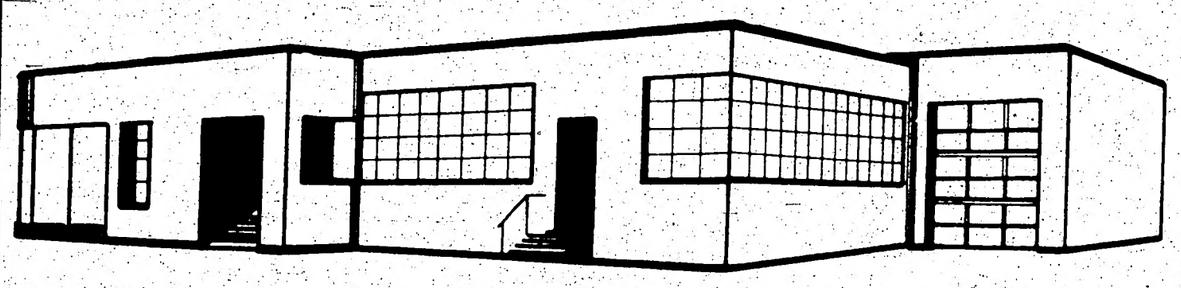

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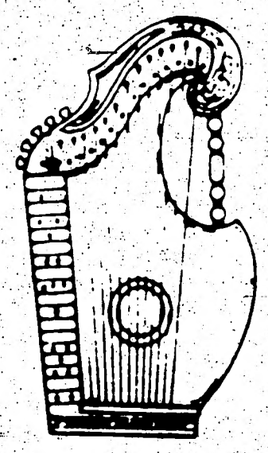

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חג שמח

Austrian officer returns to bima

Italian shul finds new home transplanted in Israel

By
ABRAHAM RABINOVICH

JERUSALEM (JPFS) — It was spring when the Austrian army broke through the Italian lines in the First World War and pushed them back towards the Adriatic coast. For one Austrian officer, chaplain Aharon Deutsch, the major logistical problem was finding a prayer venue for the approaching Passover holidays.

He learned from local residents that there was an unused synagogue in the town of Conegliano, about 40 kilometres from Venice. On an upper story of a building on a winding street at the edge of the town, Deutsch discovered an architectural gem — a two-century-old synagogue whose intimate elegance still glittered through decades of disuse.

Scores of Austrian soldiers filled the synagogue during that Passover week. It would be the last time prayers were held in the synagogue in Conegliano.

But not the last time they would be held in the Conegliano synagogue. Some 35 years later, Rabbi Aharon Dishon, formerly known as Deutsch, stood on the Conegliano bima once again — but this time in Israel. It was at a rededication ceremony for the synagogue, whose interior furnishings had been dismantled and shipped to downtown Jerusalem, where they were reconstructed inside a former Catholic girls' school on Hillel Street.

Since that 1952 ceremony, dozens of European synagogues have been transplanted in Israel, but the Italian Synagogue, as the former Conegliano synagogue is now known, has survived that radical transition better than any other. Its original human and liturgical ambience remains intact.

The congregation, made up mostly of Italian Jews and their Israeli-born children, has revived the rich liturgical tradition of Italian Jewry. The tradition, neither Ashkenazi nor Sephardi, goes back some 2,000 years to the Second Temple period, when a well-established Jewish community thrived in the capital of the Roman Empire.

Each Sabbath and holiday, members make their way to the downtown synagogue on foot from city neighborhoods as far distant as Kiryat Hayovel, an hour's walk. Among the non-Italians among the regulars is the son of Rabbi Deutsch, Prof. Theodore Dishon of the Hebrew University.

Visitors to the synagogue during this year's holiday period noticed a major change. A balcony has been added around three sides to comprise women's section. Until this year, women worshippers had to crowd either into a space at the rear of the synagogue or the outside corridor.

Restoration of the original ezrat nashim was made possible by an adopted Italian Jew, Melech Reiss from Warsaw. The only member of his family to survive the Holocaust, he was on his way to the United States through Italy after the war when he was delayed in Messina. He remained in the Sicilian city to become a wealthy businessman, virtually the only Jew there. Now nearly 90, he visited the Italian Synagogue last year and offered to fund the restoration.

The story of the Italian synagogue and its members is a poignant reflection of the tragedy and revival of the Jewish people in this century. Architect David Cassuto, now head of the Italian Community in Israel, was only 14 when he attended its dedication in 1952, but the history of his time was already painfully inscribed upon his own life.

The Cassutos, from Florence, bore a distinguished name in the Italian Jewish community. David's grandfather, Moshe David (Umberto) Cassuto, was a well-known historian and member of the Italian Academy when he was invited to teach history at the Hebrew University by Chaim Weizmann in 1936. He preferred, however, to teach biblical studies. He edited a biblical encyclopedia and to this day his commentaries are widely read in Israel. David's father, Nathan, was a doctor, but also studied for the rabbinate.

When the fascists introduced racial laws barring Italy's Jews from working in the professions, Nathan Cassuto gave up medicine and became Florence's rabbi. With the arrival of the Germans, he went underground. Together with a group of Catholic priests, he forged documents that permitted Jews to escape to Switzerland or south towards the Allied lines. The cell was caught in 1943 and its members — rabbi and priests — sent to Auschwitz. When Cassuto's wife and one of David's uncles attempted to bribe German officials in order to win Nathan's release, they too were sent to Auschwitz.

The Cassuto children were placed by their grandfather in the homes of Florentine Catholics, and three of the four children survived the war. Their mother returned from Auschwitz, and the family migrated to Jerusalem. But safe haven was not yet theirs. In April, 1948, Mrs. Cassuto, who had found work in a laboratory on Mount Scopus, was killed in the convoy to Hadassah Hospital ambushed in Sheikh Jarrah.

The young Cassutos and their grandfather, who took over their upbringing, became members of a newly organized Italian congregation that held Sabbath services in a kindergarten on the Street of the Prophets. In 1952, the congregation learned that it would be receiving a magnificent new venue — a synagogue to be brought over from northern Italy.

At the beginning of the 1950s, the Jewish community in Venice, responsible for the synagogues in the surrounding region, was informed that the building housing the Conegliano synagogue was slated for demolition as part of an urban renewal project. Intensive consultations followed, involving the Venice community, the Jewish Agency and former Italian Jewish dignitaries living in Israel. It was decided to dismantle the synagogue interior and bring it to Israel, the first time this had been done with one of the abandoned synagogues of Europe.

Its new home was to be in the former Schmidt School in downtown Jerusalem, until the Second World War, a Catholic school for Arab girls run by an order of nuns from Germany. The British expelled all German institutions during the war, and the building, now government property, was being used by a state religious school.

The space allocated to the synagogue on the second floor had served as the school's chapel during its Catholic period. It now became the Jewish school's synagogue. When the school moved to other premises, the synagogue was taken over by the Italian congregation.

The centrepiece of the synagogue, the ark, dates from the original Conegliano synagogue. Almost 300 years old, it is a late renaissance work. Some of the Torah scrolls inside it are more than 200 years old.

In the recent renovation, Palestinians from East Jerusalem, Israeli settlers from the Gaza Strip and Jewish carpenters from Jerusalem labored side by side for two months. Since many parts of the original women's section were missing, duplicates of columns, latticework and copper lamps (a specialty of a religious kibbutz in the Gaza Strip) had to be crafted. Some 70 women can be accommodated in the new women's section, and more than 100 men in the main section. On holidays, the synagogue is full.

"This may be the only place where the Italian nussah is still preserved in its purity," says Cassuto. "In Italy itself, it is becoming mixed." The liturgy contains beautiful melodies and special piyutim (liturgical poems), many of which are sung as solos by individual members of the congregation from their seats. The youths in the congregation are given special classes in liturgy in order to enable them to lead prayers from an early age.

The vicissitudes of our era notwithstanding, the torch of the Italian tradition has been passed on.

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חג שמח

Enjoys position of honor

Stamp dedicated to Israel's Circassian community

JERUSALEM —

A recent commemorative stamp issued by Israel's Philatelic Service is dedicated to the country's Circassian community. The stamp's blue and white design depicts a Circassian couple in national costume performing a traditional dance.

It is one of few stamps worldwide ever to portray Circassian culture, a fact which reflects both the unfortunate history of this ancient people and the position of honor that they enjoy in Israel. A further mark of this respect was witnessed on Israel's last Independence Day celebration when Circassian schoolteacher Adnan Girkad was one of 12 Israelis selected to light the Independence Day beacon.

Indeed, since Israel's independence, the country's 2,600 strong Circassian community has proven itself as a minority loyal to the Jewish state. Living in two small Galilee villages — Kafr Kana and Rehaniya — the Circassians sided with Israel in the 1948 War of Independence. At their own request, service in the Israel Defence Forces became compulsory for Circassians in 1956.

The Circassian homeland is actually located in the southern hills of the Caucasus in what is today the Soviet Union. Fleeing czsarist oppression in the 19th century, many Circassians sought refuge in Turkey. The Ottoman Turks respected the Circassians' reputation as tenacious warriors and employed many of them to shore up its ailing and crumbling empire in the Middle East.

A commemorative stamp issued by Israel's Philatelic Service is dedicated to the Circassian community.

Kafr Kana and Rehaniya were thus established in 1878 as fortress/village outposts protecting the Ottoman Empire. But the local elders were practical people. Realizing they were unable to influence the forces of history, the Galilee Circassians first cooperated with the British, who defeated the Ottoman Turks, and then with the Israelis.

The Circassians are a Muslim people who have successfully maintained their distinct identity and traditions. Israeli Circassians are naturally adept at languages, and most teenagers are fluent in Circassian, Hebrew, and Arabic, and also speak some English.

Circassian is written in Cyrillic, so schoolchildren must master four alphabets — Cyrillic, Hebrew, Arabic, and Latin. Circassian food, music, and dances have all been passed on from generation to generation.

Adnan Workuz, the principal of Kafr Kana's elementary school, is fearful of the future. "Modern ways are difficult to resist," he says. "Our women go out to work and no longer have the time to prepare traditional foods. Modern Western music is more easily available than Circassian music."

Compared to the impoverished Circassian village in the Soviet Union, Turkey, and Syria, Israel's Circassian population is well off. Most residents of Kafr Kana and Rehaniya work in nearby Israeli factories. But the small, tightly-knit communities of Israel can be claustrophobic. Some Israeli Circassians leave their villages and intermarry, while others are drawn towards affluent Circassian communities in the United States.

"All we can do," says Workuz, "is pass on our history and traditions to each generation. I believe these traditions are rich enough to survive here in Kafr Kana and Rehaniya."

(Jerusalem Dateline Highlights)

Protein studied in cells

REHOVOT —

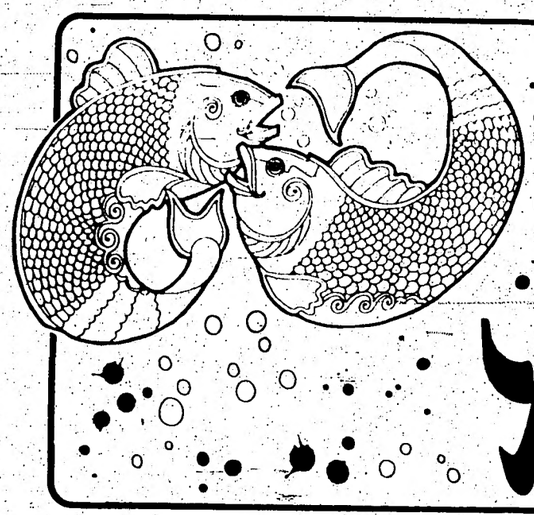
The function of a protein involved in nerve cell development and recently shown to accumulate abnormally in brain lesions of Alzheimer's victims has been elucidated in studies by Prof. Irith Ginzburg of Israel's Weizmann Institute.

The "tau" protein, a component of the neuronal cytoskeletal system, is involved in the specialized structure of nerve cell projections.

It has been found that this protein is essential for normal nerve cell development and for the preservation of its complex structure.

This protein has lately attracted particular attention because of its increased concentration in the lesions characteristic of various brain pathologies that cause rapid functional deterioration in the elderly, in particular the neural degeneration associated with Alzheimer's disease.

(Jerusalem Dateline Research)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Israel behind-the-times

Childbirth educator helps introduce changes

HAIFA (WZPS) — When Wendy Blumfield, a licensed childbirth educator, made aliya from Great Britain in 1974, she assumed she wouldn't find much to do in Israel.

"I took it for granted that such a child-oriented country would be highly developed in the field of childbirth education and pre- and post-partum care," she recalls. She assumed wrong.

Although up-to-date technologically, Blumfield was amazed at how far behind Israel was in medical trends. In the United States, Great Britain and Canada, peer-support childbirth education classes were well established, men were encouraged to take an active role in the birth process, and, most important, women were working together with the medical establishment in making decisions that would affect them and their babies.

In Israel, Blumfield still found men pacing in the waiting rooms — a portrait of a by-gone era — while women could be heard screaming hysterically from the delivery rooms. The emphasis of the few childbirth preparation classes that were available, was on the medical aspects of birthing. "The message was, 'come in and be a good girl and everything will be alright,'" says Blumfield.

Blumfield soon found herself flooded with requests for childbirth education classes mostly from English-speaking immigrants, and so she began giving informal classes in English. Recognizing a more serious need, however, Blumfield decided to return to England and become a certified tutor. Back in Israel, she began training future instructors.

What began as one woman's modest attempts at education turned into a network of women who wanted to change medical policies and even more difficult, attitudes among health-care professionals and even amongst the expectant parents. This network was the basis for the Israel Childbirth Education Center, a grassroots organization founded by Blumfield and other like-minded immigrants.

A sister organization of the National Childbirth Trust of Great Britain, the ICEC was founded in 1981 and trains childbirth educators and breast-feeding counsellors.

Campaigns for changes in hospital policies

"The ICEC does not look upon birth as an isolated medical phenomenon, but in the context of a person's whole life," says American-born Shulamit Green, one of the first instructors to be trained by the ICEC, which covers everything from prenatal nutrition to medical intervention during pregnancy and labor, infant care and post-partum depression.

The ICEC actively campaigns for changes in hospital policies, and allowing husbands in the delivery room was one of the organization's earliest coups. Many hospitals in the past, thanks to the ICEC's efforts, also now allow greater mobility for the woman in labor and parent-infant contact in the immediate post-partum period. "However, there is still a large gap between permitting and actively supporting," says Green.

Women are culturally trained to take on a passive role in the birthing process, says Green. "They look upon childbirth as something you must suffer through, and preparation classes as an unnecessary luxury."

Almost ironically, the ICEC has met its staunchest opposition from within the ranks of the medical establishment. Although openly supported by top-ranking obstetricians, neonatologists, and pediatricians, the ICEC has been shunned by the nursing and midwives unions — a complete antithesis to the situation in the United States and Great Britain. "Their approach remains authoritarian, says Blumfield.

While most of its members are immigrants from English-speaking countries (and indeed, the organization does act as a support group for recent and not-so-recent arrivals), the ICEC strives to reach out to Israelis from all walks of life. Its instructor preparation classes are in Hebrew and there has been a steady increase in the number of Israelis trained by the organization.

"Interest has been particularly evident from the country's kibbutzim, for whom education has always been a top priority and who are less tied ideologically to established norms," says Green.

The ICEC has recently translated information leaflets on topics such as High Risk Care and Grieving in Stillbirth, into Hebrew. The leaflets are intended to fill a large gap in the literature readily accessible to Israelis.

The ICEC receives no public funding and relies solely on donations, but thanks to a grant from the New Israel Fund, the ICEC has a well-stocked book and film library. Blumfield now hopes to garner support for the ICEC's many programs from Friends Organizations abroad.

Wendy Blumfield, founder of the Israel Childbirth Education Center, gives prenatal classes to couples in her Haifa home. [WZPS photo]

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חג שמח

Philadelphia boasts interesting Jewish history

By
GLORIA CHARNES

If, in your travels, you seek out the trips that combine vacation fun with a compelling sense of Jewish history, read on.

Philadelphia, the city of "Brotherly Love," is America's fourth largest Jewish community whose beginnings go back to the colonial days. Its Jewish population is 280,000.

Although existing records show that Jews first visited Philadelphia in 1706, actual settlement did not start until the Levy brothers, Nathan and Isaac, arrived in 1737.

Nathan was instrumental in organizing Mikveh Israel, the second oldest congregation in the nation, several years later. It was his ship, the Myrtilla, co-owned with partner David Frank, that carried the famed Liberty Bell to Philadelphia.

Another synagogue leader, Mathias Bush, was the first merchant to sign a resolution against British goods, protesting the Stamp Act. An outspoken revolutionary patriot, Gershom Mendez Seixas, served as Mikveh Israel's first rabbi.

Financier Haym Solomon won acclaim funding the American cause. He is buried in the Mikveh Israel Cemetery, at Eighth and Spruce Streets, along with other congregation members and 21 soldiers who fought in the Revolution.

When festivities were planned by early Philadelphia civic leaders commemorating the ratification of the Constitution, in respect to guests of the Jewish "persuasion," there was a separate table of kosher food.

The current Mikveh Israel Synagogue, with bimah in the center, is two blocks from Independence Hall. Within its confines is the National Museum of American Jewish History, devoted to the role of Jews in the development of America. A nearby walk has been re-named David Ben Gurion Place.

In the area is Elfreth's Alley, the oldest street in the city, with 30 houses dating from 1728 to 1836. Jews were among its first residents.

Near Rittenhouse Square, the Rosenbach Museum, founded by the Rosenbach brothers who were rare book and art dealers, contains antique furniture and silver, books and manuscripts documenting important aspects of American history, 15th century Judaica, and 3,000 original drawings by Maurice Sendak, children's author and illustrator.

Other sights worth exploring are Beth Sholom, in suburban Elkins Park, the first synagogue designed by Frank Lloyd Wright.

Rodin Museum, the largest collection of Rodin sculptures and drawings outside France, was endowed by a prominent Jewish theatre owner, Jules E. Mastbaum.

A southern city with a proud Jewish heritage is Atlanta, Ga. On Feb. 12, 1733, Gen. James Oglethorpe led his crew and passengers from their ship up the river and proceeded to charter the colony of Georgia, the 13th and last of the 13 colonies in the New World.

Five months later, on July 11 of that year, Savannah's first Jewish settlers, 45 all-told, landed on the same bluff and proceeded to organize the essentials of a Jewish community.

In a commemorative service in 1983, Temple Mickve Israel, marking its 250th anniversary, paid tribute to its forebears, unveiling a monument in the Hyatt Plaza on River Street, near the sight where original Jewish settlers first set foot. Taking part in the ceremony were local dignitaries and descendents of the original colonists.

Only Gothic shul

Believed to be the only Gothic synagogue in America, Mickve Israel was the first Jewish congregation established in the south and the third in America. It houses the oldest Torah in the country while the museum contains minutes from 1790, recording Temple activities and letters from presidents George Washington, Thomas Jefferson and James Madison, to the congregation. The present structure was built in 1876-78.

From its inception, Savannah was influenced by diverse immigrant groups, including Sephardim. Soon after early settlers arrived, the colony was recognized for guaranteeing the peoples' right to worship as they wished.

Turning to the Caribbean, Montego Bay, a sophisticated Jamaican seaside mecca for sun-worshippers, got its start at the turn of the century when bathing, not to be confused with swimming, was in vogue.

In this land of crystal clear waters and balmy, tropical breezes, Jews got their start much earlier. Although 1655 marked the beginning of the recorded Jewish history, it is believed that Marranos, mainly from Portugal and Spain, arrived during the Spanish occupation, from 1494 to 1655, keeping their religion a secret.

After the British conquest in 1655, they were able to openly observe Judaism without fear. Guiding the British fleet into Kingston Bay was Capt. Campoe Sabbatha, a local Marrano. At that time, half of the 1500 whites on the island were allegedly Marranos.

For well over 300 years Jews have lived in all regions of Jamaica. Countless ancient and abandoned cemeteries indicate their presence. They have played an important role in political, economic and social progress.

Shortly after 1655, Jews built a synagogue at Port Royal, later destroyed by an earthquake. Rebuilt in 1719, it was again destroyed, this time by fire in 1815. The congregation's Hunts Bay Cemetery is the oldest of any denomination in Jamaica.

Although the oldest decipherable tomb goes back to 1672, many think the cemetery was in use during the Spanish rule when Jewish burials were conducted surreptitiously.

The island's first rabbi, Josiah Pardo, arrived from Curacao in 1683.

Jamaica's sole synagogue, Shaare Shalom, in Kingston, restored in 1911, has two perpetual lights at the side of the Ark to symbolize the unity of the Shepardi-Ashkenazi members. Although the congregation is now Reform, many traditional customs are still observed.

Of almost two columns of Levy in the phone directory, most are Anglicans at present.

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All were born Jewish

Hare Krishnas practise religion in Israel

By LAWRENCE STRASSBERG

TEL AVIV —

The Hare Kirshna conjures up a picture of shaven-haired devotees dressed in colorful saris and robes chanting and dancing on American streets.

But this isn't America. This is Tel Aviv, and the Hare Krishnas, missionaries for their Lord Krishna, have taken their place, however small, among the population.

According to Dhira Govinda Das, the temple president, there are 16 full-time Hare Kirshna devotees and about 1,000 "friends" who live in their own homes but practise "Krishna consciousness" to some extent in Israel. All these people were born Jewish.

There is something ironic about Israeli Hare Krishnas who speak in Hebrew but pray in Sanskrit. Jews in the Diaspora speak in their native tongues but pray in Hebrew — the holy language of the Torah. The Krishna speak in Hebrew because it is their native language, but pray in Sanskrit, the language of their religion.

What makes Jewish Israelis turn to Krishna? Many secular Israelis are searching for some type of spiritual meaning to their lives. Many Israelis who were raised secular and in some cases with a hatred of religion, have turned to traditional practices, while others have joined missionary groups like Jews for Jesus and Hare Krishna.

Yossi, (a pseudonym, as they don't use their real names for fear of retribution from the missionary groups), is from the anti-missionary group Yad Lachim. He believes that "Every Jew is searching for the truth. If they don't find the truth in Judaism, they will find something else."

"Jews have to embrace something," said one devotee. "I was searching for the truth, who is G-d? and the Krishnas seem to know what they are talking about."

In addition, the seemingly tranquil and peaceful life of a Krishna devotee may seem like an escape from the increasingly tense-filled and materialistic society and the problems associated with it. On the other hand, devotee Naga Patni Dasi disagrees. "In the material world, nothing satisfied me, so Krishna directed me to him."

According to cult expert Moshe Dan, "People who are somewhat vulnerable, who are lost in a certain way, find relief in a group like Krishna. The endless, mindless chanting the Krishna do, blisses the problems out, avoiding them and is an escape from society."

Danavir Dasa, the regional secretary of Hare Krishna for Israel, Greece and Holland sees it differently; "Chanting brings you into the eternal world." Danavir believes that the reality of the Krishna critics is distorted because "they are living in ignorance in the material world."

As the Krishnas don't believe in countries or governments, for many Krishnas, Israel was just the place where they were born or where they settled prior to joining Krishna. Says Maha Laxmi Dasi, "I wouldn't mind leaving. I think it's an illusion to be so attracted to one piece of land. There are many places that are holy, not just Israel."

In regards to Judaism, Govinda Das believes "The Hare Krishnas are the best Jews in Israel. We follow all the Ten Commandments, we are honest people and as vegetarians we keep kosher. The essence of Judaism is to develop one's love for God and we do it, 24 hours a day," he declares.

Govinda Das made aliya five years ago from the United States and joined the Krishnas shortly thereafter. A thin man with a shaven head and ponytail, Govinda Das' interest in Hare Krishna began while at Penn State University where, known as David Wolf, he attended programs at the Krishna Center. After he backpacked across Europe, he settled in Israel where he spent a short time in yeshiva before joining the Krishnas.

His wife, Maha Laxmi Dasi,24, a native of Tel Aviv, has been a Krishna for nine years. The couple had an arranged marriage earlier this year. In accordance with the law of Israel, the couple were first married by a rabbi although the rabbi didn't realize he married a Krishna couple until after the wedding. Following the ceremony, the couple were married in a lavish Hare Krishna ceremony attended by family, friends and the Israeli press.

"Generally speaking," says Govinda Das, "parents are against their children becoming Hare Krishna devotees, but gradually, they learn to accept it."

Govinda Das speaks from experience. Four years ago, during a visit to the states, Govinda Das was kidnapped by his parents and a cult deprogrammer. After being with the deprogrammer a few days, Govinda Das escaped and hid in Hare Krishna temples across the United States before returning to Israel.

One encounters the Hare Krishnas on Dizengoff Street, Tel Aviv's equivalent of Broadway, where they chant Krishna mantra, accompanied by drums and cymbals, and hand out brochures on vegetarianism. They invite people to a free vegetarian dinner, which is served nightly, along with a lecture on Krishna Consciousness and chanting of the Krishna mantra.

The Krishnas are strict vegetarians and shun not only meat, fish, and eggs but also chocolate, coffee, tea, wine and liquor which they call "Food of Ignorance." Instead, their diet consists of grains, fruits, milk and vegetables.

Placing a heavy spiritual value on food, all food is offered to Krishna before being eaten. The Krishnas believe that they are cooking for Krishna's pleasure. Not even the cooks are allowed to taste the food before the offering. The offered food, "prassadam," is then eaten and savored by the members.

Krishna was brought to the West from India in 1965 by the late Divine Grace AC Bhaktivendata Swami Prabhupada. While the movement in the West has declined in recent years, the Krishna movement in Israel has been gradually growing since 1977, when it established a permanent base.

"We would like to establish a kibbutz and open up a vegetarian restaurant in the future," says Govinda Das. Recently, membership has grown internally with the arrival of two Krishna babies.

The devotees usually begin their day at 3:45 a.m. with community worship and personal meditation. Each devotee is required to chant 16 rounds of meditation privately, using a specially designed string of 108 wooden beads. This process takes upwards of two hours a day.

Most people recognize the Krishna because of their distinct style of dress. Men devotees wear Indian robes called "dhotis" and shave their heads as a sign of "renunciation." The women devotees wear colorful saris and cover their heads as a sign of chastity.

The devotees also mark their foreheads with tilak, holy mud from the River Ganges, as a sign of serving God, not the body. Furthermore, each devotee adopts a new Sanskrit name upon becoming a devotee.

Despite their restrictive lifestyle, Krishna devotees claim to be happy people. "Krishna Consciousness has given me much more than my life before had to offer," says Govinda Das.

"It has given me all the answers to life and it is the highest way to be. If someone could present a better lifestyle than Krishna, I'll take it," he declared emphatically.

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Rabbi's works outline basic facts related to Pesach

By RABBI AARON LEVINE

What follows is an outline of some basic facts related to Pesach. One who wishes to study these laws in detail is referred to either Rabbi Eider's two volume work in English, *Halachos of Pesach*, one of the most excellent works available on the Judaica market or the more concise work by Rabbi Blumenkrantz, *The Laws of Pesach: A Digest.*

Shoalim v'dorshim b'hilchos haPesach: Beginning 30 days before Pesach one is obligated to study, review, and enquire about the laws and customs of Pesach.

Maos Chittin: Literally "money for wheat," this custom of collecting and distributing charity for the purpose of providing the needy with essential supplies for the Pesach holiday dates as far back as Talmudic times.

Nissan: The name of the Hebrew month in which Pesach occurs. The Holiday starts on the 15th at night and lasts for eight days in the Diaspora. During this month certain regular prayers are omitted — *Tachanun, Yehi Rotzon* (after Torah reading), *Av HaRachamim, Tzidkascha Tzedek*, and from Erev Pesach and all during Pesach — *Mizmor l'Todah, Eil Erech Apayim.* and *Lamnatzeiach* (after *Ashrei*).

Chometz: Any derivative or admixture of food from one of the five species of grain — wheat, spelt, barley, oats and rye — allowed to become leaven.

If the product became unfit for animal consumption before the sixth hour on Erev Pesach, it may be used (not eaten) on Pesach. (For example, ink, paint, shoe polish, certain cosmetics and toiletries.)

A Rabbi should be consulted in reference to medications containing chometz.

Most food items kosher for Pesach are so labelled. One should be careful to use products with certification, as even food items which are not chometz are sometimes processed in a manner or in utensils which can render them chometz.

This year, chometz may not be eaten after 10:17 a.m. on Erev Pesach, Friday, March 29.

Bedikas Chometz: The obligation to search for and to clean the house to make sure it is free of chometz. It particularly connotes the ceremony of searching for chometz on the night of the 14th of Nissan by candlelight (or flashlight).

Biur Chometz: The mitzvah of burning and destroying any chometz found in one's possession. It popularly connotes the ceremony on Erev Pesach of burning the chometz that was set aside and found during the search for chometz. All chometz should be burned by 11:20 a.m. on Erev Pesach, Friday, March 29.

Bitul Chometz: Nullifying and renouncing ownership of any chometz particles in one's possession. The formula for this found in the *Hagadah* is rectified twice, once after the search, and once after burning the chometz.

Biblical prohibitions

Mechiras Chometz: There are Biblical prohibitions of *bal yaroeh*, not seeing, and *bal yimotzeh*, not possessing one's own chometz all during Pesach. Therefore, any expensive chometz items that one will not destroy must be halachically and legally transferred and sold to a non-Jew.

Besides the obvious examples of Jewish owners of supermarkets, liquor establishments, etc., many private householders have stocks of liquor and other expensive chometz products. One should therefore go to a competent rabbi and effect the sale in order to obviate many of the problems of chometz ownership during Pesach. All chometz should be sold by 11:20 a.m. on Erev Pesach, Friday, March 29.

Kitniyos: Many (most of Ashkenazi Jewry) have accepted the custom to abstain from technically non-chometz legumes and their food products such as rice, millet, beans, lentils, peas, corn, buckwheat, mustard, etc. This Rabbinic restriction was enacted to prevent the inadvertent eating of actual chometz products.

Hechsher Keilim: Literally kashering utensils. Halachically, any food, even non-chometzdige food, which is prepared in a chometzdige utensil is forbidden to be eaten on Pesach.

Therefore one should preferably acquire a special new set of Pesachdige dishes, utensils, etc. However, certain items may be kashered (made fit) for Pesach use.

Since only certain utensils and only under certain specific conditions may these be kashered, and because there are so many halachic complexities involved in the kashering process, a competent rabbi should be consulted in all areas.

Not only utensils but kitchen stoves, ovens, sinks, etc., must also be kashered. All kashering should be completed by 11:20 a.m. on Friday, March 29.

Taanis Bechorim: Literally-Fast of the First-born. First-born sons are required to fast on Erev Pesach to recall the miracle that they were spared during the plague of the death of the first-born in Egypt. Traditionally, the custom is for all fist-born males to attend on Erev Pesach a *siyum*, the completion of the study of a tractate of the Talmud. Since they may partake of refreshments served at this *seudas mitzvah*, they need no longer fast during the rest of the day.

Shmura Matzah: Literally-guarded matzah. Especially for the two Seder nights it is a mitzvah to use special matzah made from grain that was watched and guarded (from becoming chometz) from the time of harvesting. In addition the matzah is prepared specifically for the purpose of fulfilling the mitzvah of eating matzah on the Seder nights.

Regular matzah is so guarded from the time of being ground into flour and are known as *matzos peshutos*. One can obtain machine-made *shmura matzah* although many prefer the hand-baked matzah.

Many use only *shmura matzahs* throughout the entire Pesach. Similarly they only use *shmura* matzah meal in baking any Pesachdige products.

Pesach Night: On the first night of Pesach one is obligated to perform five special mitzvahs.

The two required by the Torah are the eating of the matzah and the relating of the story and miracles of the Exodus from Egypt.

The three required by the sages are the drinking of four cups of wine, eating the bitter herbs *(marror)*, and the recitation of the *Hallel*, the special Psalms of praise.

Outside of Eretz Yisrael the performance of these five mitzvahs is required by the sages also on the second night of Pesach.

Afikoman: The word literally means "dessert" and is the broken matzah which is eaten at the end of the Seder meal. Other than the required cups of wine as part of the Seder, no food or drink (other than water or tea) may be eaten or drunk after eating the afikoman.

In order to keep the children awake all through the Seder it is customary to hide the afikoman and to offer presents to the lucky finder(s) upon its safe return. The afikoman should be eaten before midnight.

Sefiras H'Omer: Beginning with the second night of Pesach it is a mitzvah to "Count the Omer." The word *omer* refers to a measure of barley which was brought to the Temple on the second day of Pesach. The Torah commands us to count seven complete weeks from the night the *omer* was brought. This leads to the Festival of Shavuos, the time the Torah was given on Mount Sinai.

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In Israel there are 40 snake species. Surprisingly, the one that was most recently identified, the Coluber sinai, is Israel's first typically indigenous snake.

Small, no more than 60 centimetres (24 inches) long, bright yellow in color with black cross bands, the Coluber sinai has long been confused with another species found in the Negev, the Coluber elegantissimus, which is endemic to the Arabian peninsula.

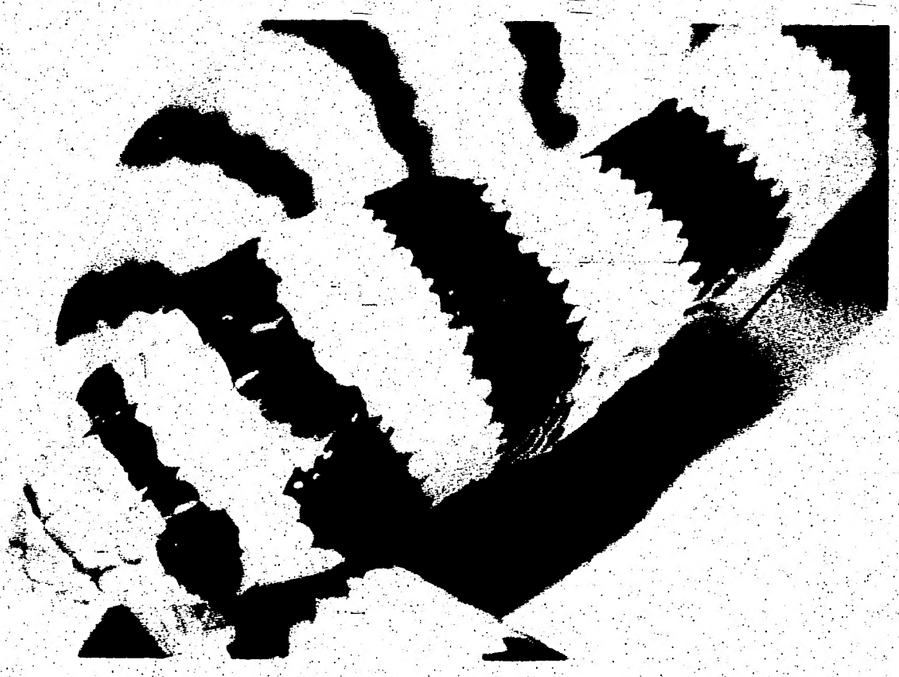
In the spring of 1990, Dr. Yehudah L. Werner, professor of zoology at the Hebrew University of Jerusalem, was able to prove that the Coluber sinai, which exists only in the Negev and is a native Israeli, is totally different from the Coluber elegantissimus.

Werner succeeded in establishing various criteria for differentiating between the two snakes, including a number of cross bands on the body, the rows of scales, and the type and size of the eyes.

For example, the Coluber elegantissimus has 19 rows of scales and fewer than 40 dark cross bands, while the Coluber sinai has 17 rows of scales and more than 60 dark cross bands. His study concluded that the two species are not even closely related!

Werner hopes that in the future it will be possible to obtain more information about the geographic distribution and the habits of the Coluber sinai. "It is important to have this information in order to be able to effectively plan for and properly administer our natural reserves. This is the only way we have to preserve our natural heritage."

(Jerusalem Dateline Science)



A Coluber sinai, Israel's native desert dweller.

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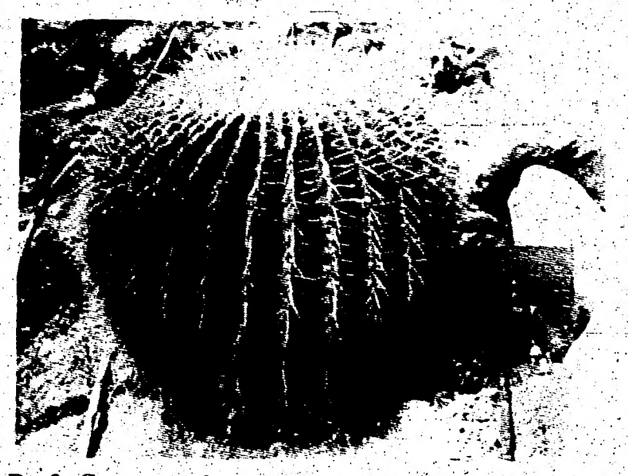
Cacti bloom at BGU campus

BEERSHEBA — You can almost hear the cacti growing on the Sde Boker campus of Ben-Gurion University deep in Israel's Negev desert. Cultivation methods developed by Prof. Yitzchak Gutterman, of the unit for ecophysiology and desert plant introduction, have dramatically speeded up the growth pace of the prickly desert plants.

The average cactus potplant grows only a few centimetres annually at most. This lengthy growth span makes the fully-grown exotic cactus a rare and relatively costly decorative plant. Gutterman has suceeded in speeding up growth. For example, the ball-shaped *Echinocactus grusonii* (popularly known as "mother-in-law's chair"), ordinarily takes 25 years to mature. Under his care, it matures in five to six years.

The Israeli scientist grows the cacti in hothouses, on desert loess soil with added sand and organic matter, 50 per cent reduction in light intensity and a very strict water regime. His techniques not only expedite growth but also maintain the natural structure of the roots and body of the plant and prevent its collapse, despite the rapid increase in size.

(Jerusalem Dateline Agriculture)



Prof. Gutterman's cactus: Mother-in-law's Chair.

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Doctors help Kenyans see

By
WENDY ELLIMAN

JERUSALEM —
Last spring two Israeli ophthalmologists and two ophthalmic nurses flew to Kenya.

They spent three intensive days in a field hospital improvised in a local school, operating on 300 men and women blinded by cataracts and glaucoma, and a further week of sophisticated surgery on the eyes of 100 blind children in the local hospital. When the bandages were removed from the eyes of these 400 patients, 98 per cent could see again.

This unique free project to bring light to Kenya's blind was organized by the Israel Ministry of Foreign Affairs Division for International Cooperation, the Hebrew University-Hadassah Medical Center in Jerusalem and Israel's ambassador in Nairobi, Arye Ivtzan. It was run by Prof. Hanan Zauberman, head of Ophthalmology at Hadassah, and three Jerusalem colleagues, with 13 Kenyan medical assistants, 15 nurses, and teams of administrators.

The 400 people who regained their sight last April came from towns and mud-and-thatch villages all over Kenya's heavily populated Rift Valley Province, where almost a third of the country's 28 million citizens live. For months beforehand, fliers in English (Kenya's official language) and Swahili (its vernacular) were posted in clinics throughout the region, announcing: "Free medicine! Free operations! Free accommodation!" Trained medical personnel selected patients from among 1,000 applicants.

"Blindness is one of Africa's most common maladies," says Zauberman. "In Kenya, it affects some half a million people. Cataracts are the most frequent cause of blindness, claiming some 400,000 Kenyan victims, with glaucoma coming in second."

The impact of curing the blind is enormous, affecting 10 times as many people as the blind themselves.

"Kenyan tribes are very close-knit," says Zauberman, "and each blind person is constantly cared for by shifts of up to 10 sighted relatives. They feed him, dress him, take him to the toilet — usually a hole in the ground at some distance from home, and often in snake-infested areas. What's most tragic about this is that in many cases blindness need never have happened, and can still be reversed."

Which is what the Israeli team came to do. "We provided the medical skills, and Israel's Ministry of Foreign Affairs' Division for International Cooperation met our costs," says Zauberman, "but many others were involved, too. Kenya's president, Daniel arap Moi, provided the land on which the patients and their families camped and the schoolhouse in which we operated, as well as his full support. This gave our patients added confidence in us, and there was a positive, hopeful atmosphere in the camp. People waited without complaining, and were very stoic about treatment.

"The 400-member Nairobi Hebrew Congregation and the Kenya Lions Club met the $20,000 cost of the program — that is, the money for transporting the blind and their families from all over Kenya to Nakuru where we were based, and for feeding them while hospitalized."

The Israeli team began by preparing the ground. The president's high school was rapidly transformed into a surgical field hospital. Clouds of flies were killed off. The school gymnasium was sterilized for use as the operating theatre.

Dormitory beds were converted into operating tables, the lighting was adapted, and post-operative recovery beds arranged. As a final touch, Israeli and Kenyan flags were hung on the walls.

The Kenyan administrators registered each patient, calmed fears, and explained the procedure ahead. Kenyan medical assistants anesthetized patients with local anesthetic. Kenyan nurses sterilized the eyes and covered the patients with sterile drapes.

The Israeli surgeons then operated on the sightless eyes and handed the patients back to the medical assistants to suture the incisions and bandage the eyes. The patients were then fed and sent to sleep, two to a bed. Unbandaged 24 hours later, the patients opened their eyes — and saw!

"In this way, 80 per cent of the operating time (preparing the patient, waiting for the anesthetic to take, closing the wound) was handled by local staff," says Zauberman, "allowing us to work very fast indeed. The figures speak for themselves: we operated on over 100 patients a day."

Following the Nakuru eye camp, the Israeli team spent another week in Kenya, operating, demonstrating advanced techniques, and lecturing at University Hospital in Nairobi.

Israeli Prof. H. Zauberman examines sightless patients in Kenya.

(Jerusalem Dateline Medicine)

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Few Jews actually live in Morocco

By GIL SEDAN

CASABLANCA (JTA)— Speak to a Moroccan Jew, and he won't let go until he convinces you that Morocco — a nation of 24 million Arabs and a member in good standing of the Arab League, the Organization of African Unity and the Islamic Conference — is a haven for Jews.

The king, Hassan II, personally guarantees their safety, he'll tell you. Business is great, and Jews, at least the well-to-do, are frequent travelers on the Casablanca-Paris-Tel-Aviv circuit.

But the question nags: why are there no more than 10,000 Jews in this commodious North African country that fronts both the Mediterranean and Atlantic?

Twice, in 1950 and in 1964, about 300,000 Moroccan Jews voluntarily left Morocco in two large waves. Most of them settled in Israel, while some 20 per cent chose to live in France and Canada.

Most Jews who stayed behind live in Casablanca, a cosmopolitan seaside city of wide boulevards, shimmering white villas, high-rise condos and an exotic casbah of winding alleys and mysterious walls.

But on a recent tour of Morocco, Jews were also found in the remote ocean resort town of Agadir and in villages high in the Atlas Mountains.

I found myself, a sabra, exploring the remnants of a once huge Jewish community on the northwestern edge of Africa, in the heart of an Arab Moslem country which has no diplomatic relations with Israel.

It was an emotional encounter, like rediscovering distant relatives. But often I felt more excited meeting them than they were seeing me.

Israel — and Israelis — are no novelty for Moroccan Jews, most of whom visit Israel often. Others don't really care about their problematic cousins, who could possibly upset the delicate relations they have with their Arab host country.

Typical of us Israelis, it was difficult for the 20 members of our tour group to keep our voices down.

Our Hebrew was heard loud and clear in the streets of Casablanca, Rabat, Tangier, in the narrow, never ending alleys of Marrakech and the remote desert town of Zagora.

There was a mezuzah on the doorpost of our Jewish hosts in Casablanca. Their Jewish family name was printed clearly on the mail box, and when we inquired around among the neighbors where they lived, everyone knew that the "yahud" lived on the second floor around the corner.

Seclusion within community

After Moshe, our host, gave us the grand tour of the city in a chauffeured Peugeot 205, the family "opened a table," as they like to describe the dining table groaning under the weight of food.

They talked freely about the difficult days when King Mohammad V, a trusted friend of the Jewish community, died in 1961. They spoke about their seclusion within the larger Moslem community and their disinterest in moving to Israel.

Most of all, they liked to talk about their money, which apparently is plentiful.

Relations with their Arab neighbors are no problem. Everything is swell, says Moshe. But he preferred not to be fully identified, as did most of the other Jews we met.

They feel safe, but they know safety depends on many unpredictible factors.

Outwardly, Moroccan Jews do not seem concerned that their fate relies so much on the stability of the monarchy, which has been shaken by the Persian Gulf crisis.

"In the days of King Mohammad, Hassan's father, people also used to ask what would happen after he goes. And his son proved just as benevolent to the Jews," I was told.

Moshe and his wife, Shoshana, live in a huge five-bedroom apartment in downtown Casablanca. With their business of importing Italian tiles and household sanitary equipment, they could afford better.

But Moshe wanted to live within walking distance of the synagogue. So he decided not to build a villa in the suburbs.

Moshe and Shoshana take no chance with their children's future. The youngest study at the local Alliance Francaise school, while the older ones are sent to France for higher education, where they stay.

Two nights before, we attended Friday evening services at the synagogue in Agadir, a resort town on the Atlantic.

A single policeman guarding the synagogue in the heart of the town asked us whether we were Jewish before he let us in with a smile.

Twenty-four men, one woman and one child attended the services. Rabbi David Elharar, a young rabbi who graduated from a rabbinical seminary in Casablanca, conducted the services.

He is a man of many parts. He is the rabbi, he heads a rabbinical court located in the offices of the Moslem religious court, and he is the shochet and the mashgiach in the town's single kosher restaurant.

The congregants were all very nice when we approached them, but not overly excited to meet Jews from Israel. They kept the conversation pointedly short, and on leaving we each took different paths.

The Arab guard smiled and offered a polite "au revoir."

We were surprised to see, in the local newspaper Le Matin du Sahara et du Maghreb, the Hebrew calendar date of Kislev 16 alongside Dec. 4 and the Moslem Joumada 15.

It was another prosaic indication of the Moroccan tolerance to its Jewish minority of less than 1 per cent of the population. Morocco smiles on her Jews, and on visiting Israelis as well.

חג שמח

Melah keeps civilians functioning under all conditions

JERUSALEM (WZPS) — "Melah" is the acronym for the Hebrew words for "The Economy in Time of Emergency."

Incidentally, "Melah" is also the Hebrew for salt, but rather than putting salt on the wounds of the economy, Melah is the central authority charged with keeping civilian life functioning under conditions where, for example, mobilization of reserves can cause serious disruption of essential services.

Melah was established by order of then prime minister David Ben Gurion in 1959, when it became apparent that if army reserves are mobilized for a substantial period of time, civilian life is seriously affected.

If bus drivers (even the buses themselves) are mobilized, people cannot get to work, students cannot get to schools; sometimes pupils can walk to their schools but teachers can't get there to teach.

While bread and other essential foodstuffs might be amply available, there may be no vehicle available to deliver. Because of the vital importance to the national economy (as well as the national mood) of keeping life as normal as possible, even under war conditions, Melah was created to cope with this challenge.

As most Israeli men are subject to army reserve duty until age 55, a large proportion of Melah staff are either men who no longer do reserve duty or women. Others were released from army duties before the age of 55 for one reason or another.

Many of them are employees of the local council, while others are volunteers. In every case, Melah is based on local residents, as they are the people best equipped to serve the community which they know better than anyone else.

Its most effective role and the one that has the highest profile as far as the civilian is concerned, is at the local level.

Every single city, town and village throughout the nation has its own Melah committee. Under the chairmanship of the local mayor, the committee is divided into key areas of responsibility with a unit responsible for each.

These include electricity (working in close coordination with the national Electrical Corporation), water, health, education, transportation, public information, food and fuel supplies, manpower and several others.

Each Melah committee has its own liaison officers representing the local army command and police force, so that there is immediate co-ordination when necessary. Each is located in a secure location with close contact with the city or village administration, and linked by a special communications network to the District Melah Command and through it to Melah national headquarters.

This ensures that if one particular area is in need of support or service, they can be sent in from other areas.

A vital element in the Melah line-up is known as "Pessah": nothing to do with matzos, but the Hebrew acronym for Evacuation: Welfare: Victims. Pessah goes into action if there has been material damage to persons or property.

While it is the army's sole responsibility to extricate casualties from a stricken area or building, Melah takes over responsibility for those people, once the army has evacuated them from the affected area.

Pessah arranges for short and long term temporary housing, basic supplies and equipment, food, medical and psychological care, and even, should it be necessary, temporary burial.

We know from experience in Israel, that once war breaks out, every institution is inundated with volunteers: everyone wants to do his bit, and feel part of the national effort, if only a very small cog in a mighty machine.

However, even the most well-meaning volunteers cannot replace a trained and professional unit which has been working together for years in anticipating problems and working out solutions. Melah has been trained to do just that and its staff can deal with most crises that may arise.

A woman is in labor and no ambulance is available — a car with a doctor or nurse will be sent to her aid and transfer her to a hospital. A woman cannot cope alone with her four children — a social worker or trained high school student will be sent to her.

An elderly couple has a fuse blown in their house — an electrician will be sent to fix it. The water supply to a certain area has been disrupted — tankers will be sent out so that residents can fill up buckets until the regular supply is resumed.

The Hebrew term "Kol Israel Areivim Zeh leZeh," could well be the motto of the Melah organization.

It is the civilian backbone that will ensure that the fighting men can get on with their job secure in the knowledge that there is someone at home to look after their loved ones.

Fruit firm a pillar in Israeli society

JERUSALEM — Almost everything in Israel has some connection to the Bible.

Take Yakhin Hakal, one of Israel's largest and most modern fruit and vegetable processing firms. Most people assume the name Yakhin is related to the Hebrew word for "prepare" but as managing director Arie Geva explains it, "The two pillars of the Temple in Jerusalem were called Boaz and Yakhin. When the firm was established more than 60 years ago, its main competitor was a firm called Boaz, so our founders decided to call their firm Yakhin."

Sixty years later, Yakhin, Israel's largest exporter of processed and packed fruits and vegetables, is still, in a sense, a pillar of Israeli industry.

"Our main markets are Common Market countries, but we export all over the world," says Geva, a dynamic former bank executive who has made major changes in the firm since he took over as managing director two years ago. "We have started selling to the Far East as well and also expect to develop markets in eastern Europe."

Geva is not unduly worried about the effects of Common Market legislation, slated for 1992, which some feel may hinder Israeli exports.

"We are prepared, and we feel that no major changes in our market demand will result. As a matter of fact, that year may be a positive one for us because Japan is due to eliminate quotas on citrus concentrate which will provide an excellent opportunity for us to expand our business there."

Although the company produces a variety of products, its mainstay has always been Israel's most famous product — citrus fruit.

Unlike other firms, Yakhin has always maintained control over every stage of citrus production. The firm plants the fruit on its own land, or on leased land, cultivates it, harvests, processes, packs and exports it in a completely lateral operation (though it sells, as required by law, through the Israeli Citrus Marketing Board).

"This kind of all-encompassing operation gives us flexibility," Geva says. "We are the only company in Israel to do this."

In all, Yakhin controls 19 per cent of Israel's citrus production and processing capacity, owns more than 2,500 acres of groves and has contracts to supervise another 17,500 acres.

An unusual feature of its operation is that many investors from all over the world have been permitted to buy small sections of groves, for which Yakhin acts as trustee. Profits are paid when and if they accrue. A part of the harvest is sold as fresh fruit, including Yakhin's scheme of home delivered gift boxes to Europe.

But citrus fruit yields more than just fresh fruit, as Yakhin has discovered. The firm squeezed 175,000 tons of citrus over the past season and produced both consumer and industrial products.

About 750 workers are employed by Yakhin, and many more during harvesting, a substantial number of whom are new immigrants from the Soviet Union.

Though citrus is the most important product, Yakhin also markets other types of fresh, tinned and bottled goods. The firm farms avocado and persimmon (Sharon fruit), owns olive groves and produces a variety of tinned goods, including corn kernels, peas, tomato paste and juice and grapefruit sections.

But over the last decade or so, tinned foods have acquired a somewhat old-fashioned association, as consumers turn more to frozen foods. In Israel, the image of tinned foods is even more problematic because so much of it is eaten in the army, where it has a non-gourmet, to say the least, reputation.

"We're trying hard to change the image of canned foods," says Geva. And to this end the firm recently ran a contest to find a new name for canned foods, traditionally known as "shimurim" or "preserved foods" in Hebrew. The winner was "kufsanim", which is an adaptation of the word for "container" and has a more modern feel.

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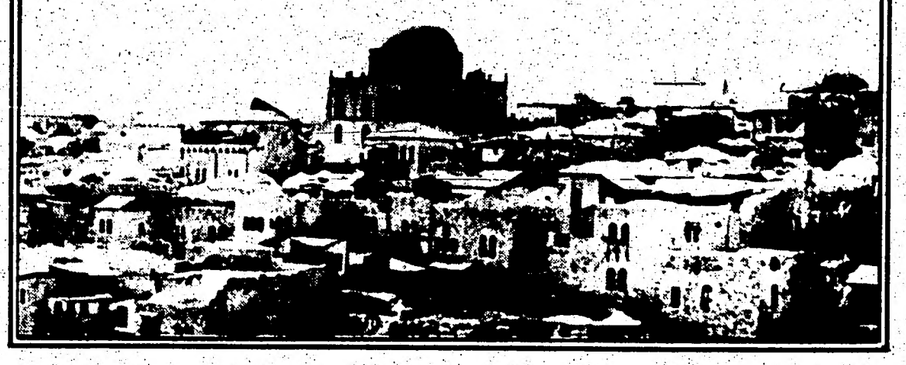

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Conducts research on disorders

Technion catches up on sleep

HAIFA —

We spend roughly a third of our lives doing it, yet most of us know nothing about it. The Sleep Laboratory, at the Technion-Israel Institute of Technology is, however, shedding light on the dark, secret realm of sleep.

One of the world's most active such centres, the Haifa-based Sleep Laboratory divides its work into two areas: service and research. While most people may never give it a second thought, others struggle nightly with this most natural function. For those sufferers of sleep disorders, the laboratory may be the last stop after years of fruitless psychological treatment.

"People who wandered for 10 years to different doctors and hospitals have ended up here. Often after monitoring their sleep for just a few minutes, we're able to diagnose their problem," says Prof. Peretz Lavie, director of the laboratory.

New patients at the lab undergo a revealing examination which consists of, well, sleeping. As they slumber, however fitfully, their breathing, movements and even EEG are monitored. From this observation, sleep specialists can usually determine the root of a sufferer's problem and can recommend appropriate treatment.

Over 10,000 patients have been treated in this fashion since the laboratory was established in 1976. Now close to 150 patients monthly seek help at the lab, which has opened branches in Jerusalem and Tel Aviv.

Most problems organic

Surprisingly, Lavie says that psychological problems account for only a small number of sleep disturbances. "About 80 per cent of the problems I see are organic — and most of these are related to breathing difficulties," says Lavie.

"Sleep apnea," or the absence of breathing during sleep is a prime example. The prevalence of this disorder, which was first brought to light by the Sleep Laboratory in 1984, is now receiving attention from doctors around the world. Often indicated by snoring, this ailment can cause extreme fatigue, mood and personality changes, headaches and even death as a result of heart complications. Sufferers, who are overwhelmingly male, may wake as many as 300 to 400 times a night without knowing.

"Someone who is healthy during the day simply stops breathing when he goes to sleep. Until you observe him sleeping, you don't know that he has a sickness," says Lavie.

While sleep apnea patients were once misdiagnosed as psychological cases, this physiological problem is now usually remedied through facial surgery, weight loss or removal of tonsils or adenoids.

The Sleep Laboratory was also the first institute to draw a parallel between sleep apnea and hypertension — a 1984 study revealed that 20 to 30 per cent of those afflicted with hypertension also suffer breathing disturbances in their sleep.

Other physically related sleep problems such as insomnia caused by repeated leg jerking, "phase delay syndrome," or EEG irregularities are detected and treated at the laboratory. Cases of insomnia caused by depression, stress or anxiety — an inability to "turn off the switch" — are referred for psychological counselling.

Perhaps the laboratory is best known for its research into sleep and trauma, which overturned current psychological theory. Results of an extensive study of Holocaust victims and their sleep patterns revealed that those who cope best with post-war life most repress their traumatic memories While well-adjusted survivors rarely recall their dreams, those more visibly scarred often remember their death, anxiety and hostility-filled dreams.

In contradiction to today's psychological practices, which encourage "head-on" confrontation with trauma, these results advocate amnesia. An as yet unpublished Sleep Laboratory study revealed similar results for shell-shocked soldiers.

Lavie considers the centre's main achievement to be the creation of general awareness. "Our data has convinced the medical establishment worldwide of the importance of sleep medicine."

(Jerusalem Dateline Medicine)

Claiborne cooks up old favorites

By
SHELDON KIRSHNER

Craig Claiborne is one of the great names in cooking. As food editor of the New York Times for many years, Claiborne wielded considerable influence in American kitchens.

The revised editions of two of his best known works have now been reissued.

The New York Times Cook Book (Harper & Row, $25 U.S.) was an instant classic when it was originally published in 1962. So far, three million copies have been sold, a phenomenal number by any yardstick.

His book is replete with nearly 1,500 recipes, among which are old Jewish favorites like kreplach, liver dumplings and chicken soup.

Not one to fall behind trends, Claiborne has updated his standard work by adding recipes using fresh herbs, pasta and grains.

They're clearly presented, and not a novice should have trouble following them.

First published in 1972, *The New York Times International Cook Book* (Harper & Row, $25) is geared to those would-be gourmet chefs who have a yen for exotic dishes.

Claiborne culls recipes from more than 40 countries, including Israel, Canada, Syria, Lebanon, Morocco and Poland.

There are Israeli recipes for Mediterranean fish, sweet and sour meat balls and nut torte. They look delectable.

Redolent of heavenly aromas, Claiborne's books are really superb, both as sensible guides around the kitchen and as thoughtful holiday gifts.

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חג שמח

Youth's message to Jews of Palestine survives through ages as joyous song

By DAVID HOLZEL
JERUSALEM —

Jerusalem in 1910 was a dusty mountain town, a mote on the map of the dying Turkish empire. Yet, the 60,000 Jerusalemites formed a lively patchwork of indigenous cultures, both Jewish and Arab. New arrivals, the beginning of the Zionist return to Palestine, added the sounds and tastes of far-flung Yemen, Germany and Eastern Europe.

Jerusalem was where a musicologist named A. Z. Idelsohn began a music lesson for 12-year-old boys one day by teaching a Chassidic tune he had just learned — a melody without words.

The students were having difficulty learning the tune, and someone suggested that the boys really did need words. Idelsohn challanged the boys to return the next day, each with his own set of lyrics.

One of the professor's students was a small redhead named Moshe Nathanson. Moshe was already something of a prodigy, having acted as (chazzan) in Jerusalem since the age of 8, chanting prayers while standing on a box so he could be seen by the other worshippers.

It might not have been a surprise, then, that Moshe's lyrics were judged the best in the class. But the consequences of this homework assignment were beyond anything the 12-year-old could have expected.

Moshe Nathanson had written *Havah Nagilah*.

It might surprise some that the ubiquitous song played at weddings, bar and bat mitzvahs and other happy occasions actually has a story — that it wasn't always there to be sung and enjoyed. It is more surprising that it was written by a child.

"It's the one Hebrew song that the whole world sings, many of whom don't know its background and its meaning," says Sheldon Feinberg, a New York chazzan and an expert on *Havah Nagilah* and Moshe Nathanson.

Feinberg admits to having been surprised when he learned how the song came to be, from Nathanson himself. At the time, Mr. Nathanson was in his 70s, a cantor and music teacher at the Reconstructionist movement's Society for the Advancement of Judaism in New York City.

Nathanson told the story matter of factly one night in class. Feinberg, a student of Mr. Nathanson's since youth, was stirred by the story.

He eventually wrote a book about the song and his mentor, called Havah Nagila! The World's Most Famous Song of Joy!

The cantor attributes the song's popularity to its "complete, total exultation. It gets into your bones. It captures the spirit of anyone who hears it."

The words begin with an adaptation of a line from the Hallel prayer of praise: (Nagilah v'nismechah bo) — "Be happy and rejoice in it." Moshe Nathanson wrote the rest of the words himself, ending the song *Uru achim balev sameyach* — "Rise, brothers, with a happy heart."

The message was directed both to the Jews of Palestine and the Diaspora. To Nathanson's fellow Jews in Palestine the song said: Rise "because this soil you toil is being returned to its former glory," according to Feinberg. And to the Jews of the Diaspora, the song commanded: Rise in behalf of your homeland.

Moshe Nathanson was a third-generation Jerusalemite. His grandparents had immigrated from Lithuania before the turn of the century. Unlike many in the Jewish yishuv, Nathanson spoke Hebrew as a first language.

After serving in the Turkish army in World War I, he left Palestine in 1919 to study law at McGill University in Montreal. It was a chance encounter with a Russian opera singer that changed Nathanson's career course. Hearing Nathanson sing at a social gathering, the opera singer, named Dopkin, convinced the young law student to make music his career.

He moved to New York to attend what is now the Juilliard School of Music. In 1928, Rabbi Mordecai Kaplan, the founder of Reconstructionism, chose Nathanson as cantor of the Society for the Advancement of Judaism, the synagogue-community centre the rabbi had established. It was a position Nathanson held for 46 years until his retirement.

In the 1930s, Nathanson was known as the "Voice of Palestine." In his music classes and on a weekly radio program in New York he popularized the new songs that were being written in pre-state Israel.

He recorded one album, "Sing, Palestine!" The performances reveal a voice unlike what is now thought of as Israeli or Ashkenazi. Nathanson's voice was high, tremulous, with a romantic attention to the mysterious sounds of the Hebrew letters chet and ayin. It is a Yemenite voice.

"That was his natural inflection," says his daughter, Deena Starr, who lives in New York. "He was very much against Hebrew music with a Germanic or Russian inflection."

Starr remembers her father "going around the house humming. He was a lively, charismatic man. He was a life-of-the-party type."

But he was no businessman. Did he ever get offers to leave the synagogue aisle for Tin Pan Alley? "He wasn't in that market," she says.

The family gets no royalties from Nathanson's songs. But far from feeling she is owed by an unknowing world every time (Havah Nagilah) is played, "I have a feeling of great pride," she says.

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Jerusalem On Line host Michael Greenspan interviews prize-winning Israeli author Amos Oz.

TV show probes Israel behind the headlines

JERUSALEM (WZPS)— Jewish communities around the world will now be able to see the other side of life in Israel thanks to "Jerusalem On Line" — a new English language television program produced in Israel specifically for overseas audiences.

Produced by the Department of Information, the new program aims to give viewers a more accurate picture of Israel than that currently portrayed in the world's media. "We want to show people life behind the headlines," says host Michael Greenspan.

A veteran television news correspondent formerly with CNN, Greenspan, though no media basher, is acutely aware of television's ability to distort perceptions. "In my opinion, the news itself distorts because it is so limited in time and content. That's where Jerusalem On Line comes in. We want to cover the stories people never hear about."

In addition to providing viewers with a new vision of Israel, the program will also serve as a channel of communication between Israel and Jewish communities in the Diaspora, acting, in the words of producer Avi Armoza, who is also head of the Electronic Communications division of the WZO Department of Information, "as a vehicle that will help bring Jews around the world closer together."

In content and approach Jerusalem On Line marks a radical turnabout in Israeli public relations for it intends to deal with as many issues as possible, however sensitive or controversial they may be. "It's no good trying to sell cotton anymore," says Greenspan emphatically. "Reporting just the good news from Israel is no longer enough. We need straight talk, and consider it much better policy to show how Israel is dealing with unpleasant issues rather than pretend they don't exist."

With producer Armoza at the helm and Greenspan in the chair, the result is a slick, professional show that is as entertaining as it is informative. Moving at a fast pace from studio interviews to film reports to people-in-the-street reactions, the program covers a wide range of topics — political, social and cultural — and allows viewers to discover Israel in its many facets, to meet with Israelis at close hand and to understand better the intricacies of Middle East politics.

At this time, of course, the program is concentrating on the Gulf War and its effects on Israel's population, again with up-to-the-minute interviews with army commanders and political leaders and on-the-spot reporting at the areas hit by missiles and Patriot missile sites.

Jerusalem's refusal to receive a UN commission of enquiry into the Temple Mount riot, is made clearer when explained by Yossi Ben Aharon, director general of the Prime Minister's office on "Jerusalem On Line."

Random survey

He points out pertinently that a similar request made in 1971, when George Bush was U.S. ambassador to the United Nations, was turned down by Golda Meir for the same reasons, notably that "Israel, as a democracy, is capable of carrying out its own, soul-searching, investigations."

A random survey by the program's reporters at Jerusalem's downtown Ben Yehuda mall, reveals also that five out of six Israelis support their government's stand. "Washington DC would not accept a UN commission, nor should Jerusalem," remarks one young man.

With the prospect of more than half a million new immigrants arriving in one year, Greenspan asks Jewish Agency chairman Simcha Dinitz — "Can Israel cope?" "It's a good question albeit an irrelevant one," answers Dinitz, "because Israel has to cope regardless of whether or not it has the means, for immigration is the country's very raison d'etre."

Controversial subjects such as sealing off the territories, new religious laws and a proposal to establish a Palestinian state in Gaza are tackled head-on, with participants, for and against, battling it out in the studio. "People speak their minds freely," says Greenspan, "and it's reflected on the show. Mayor Elias Frej of Bethlehem was one of our guests, so he obviously does not consider us partisan."

In a country where history is constantly in the making and where human interest stories abound, JOL's production team has no trouble coming up with fascinating guests. Barely off the plane, 18-year-old Yulia Eventov, from the Soviet Union, tells JOL why she immigrated to Israel on her own — "Because my parents did not have the courage," and how she feels about her new country — "It's too beautiful for words."

Former Russian rock star Maxim Leonidov decribes the pampered status he left behind in the Soviet Union and photo-journalist Ricky Rosen gives a first-hand account of conditions faced by Ethiopian Jews stranded in Addis Ababa.

On the lighter side, there is adventure with a triathlon competition in Eilat, discoveries with a marine archeologist, culture with Israeli dancers and filmmakers, and humor with popular stand-up comic and singer Danny Sanderson. "How do you manage to make Israelis laugh in these difficult times?" asks Michael Greenspan. "Well for a start," answers Sanderson, "both Saddam Hussein and I have gas problems so that's one thing in common."

A few hours after taping Jerusalem On Line, the master tape is flown to New York for copying and distribution to 50 commercial and cable television stations in North America. It is also picked up by National Jewish Television, which broadcasts by satellite to 400 cable stations and reaches an estimated 10 million homes.

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Hebrew U. continues research on artificial hearts

JERUSALEM —

While man has succeeded in transplanting human hearts from one body to another, we don't yet know how to make a successful mechanical substitute for the body's tireless pump.

That substitute is at least 10 years of research and experimentation away, says Prof. Joseph Borman, head of the cardiothoracic surgery department at the Hebrew University — Hadassah Medical Center in Jerusalem. "We've come a long way since the Jarvik-7 implanted into the chest of Barney Clark at the University of Utah for a few weeks in 1982, but there are still many problems to solve before totally artificial hearts come into succesful use," he says. "A better power source is one, and the interaction of blood with the artificial device is another."

Which is why Hadassah's Cardiac Surgery Research Center, under Borman, in partnership with Israel's Galrom Industries, is focusing instead on a temporary left ventricular assist device — that is, an artificial heart to be used for short periods without removing the patient's own heart.

"The temporary assist device helps the diseased natural heart in its pumping action, until it has healed sufficiently to cope on its own," says Borman.

A temporary artifical heart like this can help a range of patients, he explains. One large group is people in whom massive cardiac arrest has damaged the heart so severely that it can no longer maintain circulation. Patients like these do not usually survive — but if they can be kept alive with an assist device for up to a week, part of the natural heart will be able to take over circulation, and the patient will recover.

Another place where the temporary artifical heart saves lives is in the operating room. "It sometimes happens that heart surgery patients can't be disconnected from the heart-lung machine," says Borman. "Again, if we can give them a few days on an assist device, the patient's own heart will recover sufficiently to take over by itself."

The artificial heart can also play a role in balloon angiography — that is, sending a tiny catheter through a patient's vessels to force open blocked arteries. "Patients with especially weak hearts are at great risk during a procedure like this," says Borman. "We believe we can make the treatment safer by connecting them to a temporary assist device."

Another important group of clients for the heart machine are the patients awaiting heart transplants. "A patient's heart may be failing, but we can't operate because there is no available donor heart," says Borman. "The assist device can keep him going long enough for surgery — especially in places where there are a sufficient number of hearts given for transplant."

The temporary artificial heart has been around for much of the past decade and is in use at several medical centres in Europe and North America, but the model now being developed in Israel has one vital refinement. It will be able to regulate the amount of blood it pumps.

"The healthy human heart is guided by an intricate nervous and pressure system, which tells it to regulate the amount of blood it pumps according to the needs of he body," explains Borman.

"Most of the assist devices on the market today, however, are set at fixed rates. The pump that we're developing will emulate the natural, healthy cardiac rhythm. Our machine is being built to read a variety of signals from the body and thus to pump blood according to need."

Over a million dollars have already been spent on Israel's temporary assist device by the Israeli government, the Israel Arms Development Authority (which owns Galrom), and Hadassah's Cardiac Surgery Research Center. That money has been enough to develop and manufacture an artificial heart which performs well in laboratory trials. To finish the job, another two to three million dollars are budgeted.

(Jerusalem Dateline Medicine)

Laser surgery aids medicine

JERUSALEM —

Thousands of doctors and millions of patients around the world have reaped the rewards of laser surgery in the past decade. Operations that once required invasive surgery and lengthy hospital stays are now completed on an outpatient basis, with less pain, inconvenience, and expense.

The laser has revolutionized the world of surgery. And just a few years ago, one would have been hard-pressed to find a reputable doctor who believed it could happen.

One Israeli surgeon, Prof. Isaac Kaplan, did more than just believe in the idea. He conceived it, and worked for years in conjunction with an engineer to apply available technology to the medical realm.

Kaplan, a Tel Aviv surgeon, explained his interest in developing laser surgery: "We had a problem: how to conduct operations without major blood loss. Once we decided to use laser technology, we had to develop a form that would be acceptable to surgeons.

"I knew a bit about laser technology," he continued, "and I decided to try to apply it to the human body."

He worked in conjunction with Uzi Sharon, an engineer with expertise in the field of laser technology, at Laser Industries Ltd., a Tel Aviv-based company.

Laser Industries was the first company to market lasers for surgery. Its Sharplan products, named after the two developers, remain market leaders around the world.

"First we had to find ways to apply the technology to surgery," Kaplan explained. "Then we had to convince surgeons that they should use it. That was easier said than done, because surgeons tend to be skeptics."

Kaplan and Sharon began their work in 1972.

In 1975, Kaplan founded the International Society for Laser Surgery, with the goal of giving doctors the information necessary to make intelligent decisions about laser surgery.

Once they began to listen, doctors found it hard to say no to lasers. This technology has revolutionized everything from the removal of growths on lungs to brain surgery.

"The laser was only invented in the 1960s, but it has changed the way we doctors do our work," Kaplan said. "Laser surgery is much more precise than conventional surgery. The doctors can see what he is doing, and the risk of blood loss is all but eliminated. Reduced pain is an important plus, and the fact that hospital stays are reduced or eliminated altogether makes the laser cost-effective and very popular with patients."

The laser beam is more precise than the scalpel, and leaves no scars.

Kaplan has written four books and more than 70 articles on laser surgery. Today, he works in his Tel Aviv clinic, where the walls are filled with awards and citations from medical associations around the world. Through the International Society for Laser Surgery, he has made laser surgery as much a part of modern medicine as the stethoscope.

(Jerusalem Dateline Medicine)

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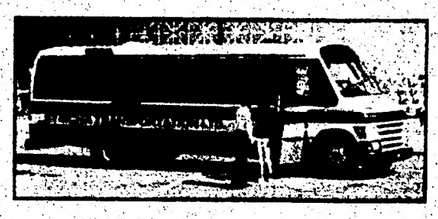

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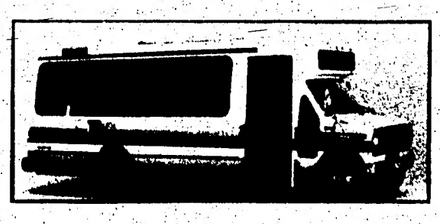

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חג שמח

Exodus from Egypt featured in Bible Lands Museum

By CYNTHIA GASNER

The story of the Israelites' exodus from Egypt will be a major exhibit at the Bible Lands Museum Jerusalem (BLMJ) when it opens in the near future.

A life-size statue of Ramesses 11, who reigned over the Egyptian Empire for two-thirds of a century, (1290-1224 BCE), a relief of a Semitic prisoner of war, and a wall painting of mourning Egyptian women, mourning the death of their first-born as recorded in the Book of Exodus, along with numerous other rare pieces, will be part of the Exodus exhibit at the museum.

The story of the Exodus as told at Passover, along with other biblical passages, will come alive at the BLMJ. In its final stage of completion, the Museum was scheduled to open in late fall 1991 but due to the Gulf War, the opening has been postponed.

Located on a hillside adjacent to the Israel Museum, the Shrine of the Book (which houses the Dead Sea Scrolls), the Hebrew University and the Knesset, the BLMJ will become a unique central research and study institution based solely on the Bible. The museum will display artifacts from all over the ancient Middle East.

Dr. Elie Borowski of Toronto, a biblical scholar and archeologist, who has devoted his life to acquiring artifacts correlated to the Bible, and his wife Batya, who spearheaded the building of the biblical museum in Jerusalem, have donated their collection of some 3,000 artifacts from the ancient Middle East.

Artifacts in the museum, dating back to the sixth millennium BCE and concluding with the closing of the Talmud in the Byzantine era in the sixth century, will include major finds with biblical references from Mesopotamia, ancient Egypt and Iran, the Aegean civilizations, Syria and Lebanon as well as the Roman and early Christian world. In addition to a research library, the museum includes exhibition galleries, an auditorium, study and lecture rooms and laboratories.

In his Toronto home, Borowski, a Talmudic disciple of the old yeshivah of Mir, who specialized in the study of near eastern religions and archeology at the universities of Florence, Paris, Geneva, the Rabbinical College in Florence, and the Pontifical Biblical Institute in Rome, spoke to The CJN about the artifacts related to the Exodus and quoted the accompanying passages from the Bible.

"Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: 'Behold the people of the children of Israel are too many . . .' Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Ramesses." (Exodus 1:8-11)

An ancient statue of Ramesses 11 enthroned the third greatest king of the XIXth Dynasty of Egypt, shows him seated on a rectangular thorne with a narrow backrest, wearing a pleated skirt held by a belt. Part of his cult beard and the pointed end of his headdress are still preserved. Nine incised lines under his feet symbolize all of Egypt's hostile neighbors.

"So the Egyptians gave them no mercy in the demands they made making their lives miserable with hard labor with clay, making bricks, doing various kinds of fieldwork — all sorts of labor that they imposed on them without mercy." (Exodus 1:13-14)

A prisoner of war relief shows a Semitic prisoner in a long line of captives with his hands bound behind him and tied by his throat. This depicts those forced to work in a factory attached to a temple or on a royal building project — unskilled laborers making bricks or hauling large statues. The Egyptians regarded the cheap foreign laborers as expendable. The Israelites would have formed one sub-group of these foreign laborers.

Wall painting

"The Lord says thus, At midnight I shall pass through Egypt, and all the first-born in Egypt will die, from the first-born of Pharaoh, heir to his throne, to the first-born of the slave-girl at the mill, and all the first-born of the livestock. And throughout Egypt there will be great wailing, such as never was before, nor will be again." (Exodus 11:4-6)

A wall painting depicts a group of women mourning their losses, stripped to the waist as they wail and fling dust over their hair — a display of grief which is seen at each and every Egyptian funeral.

"These, and other pieces in the Bible Lands Museum Jerusalem," says Borowski, "illustrate historic events and shed light on the simple everyday life of the people throughout the biblical period."

He told The CJN that he has donated his collection to the museum in the hopes that future generations will "help reawaken man's awareness of the code of ethics and morality intrinsic in the Bible.

"This is my legacy to those who perished in the Holocaust — which includes every member of my family."

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WARTIME PASSOVER

The winds of war didn't prevent Jewish servicemen overseas during the Second World War from celebrating Passover. (Top) Senior Jewish chaplain Rabbi S. Gershon Levy conducts a Seder in London, England for Canadian and American Jewish soldiers in 1943. (Bottom) A Passover Seder for Jewish servicemen conducted by Rabbi Capt. Samuel Cass in Germany, 1945. From left are Lieut. Samuel Friedman from Moose Jaw; Pvt. A. Cohen, from Montreal, asking the Four Questions; and Rabbi Cass, from Montreal. [Photos from the collection of Toronto Jewish Congress/Canadian Jewish Congress, Ont. Region Archives.]

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IDF recruits get trained for Israeli military service

By LAWRENCE STRASSBERG

JERUSALEM —

Every year, thousands of young Israelis enter the ranks of the Israel Defence Forces (IDF) to begin their compulsory military service. But what shape is the average new recruit in before basic training?

According to Colonel Shlomo Ben Gal, head of the IDF's Combat Fitness Center at the Wingate Institute of Physical Education, "The army accepts each and every person regardless of whether they are overweight or underweight."

What concerns Ben Gal more is the physical condition of the new recruit after basic training. "I just want the soldier to be prepared for his specific unit," says Ben Gal.

One year before being called up for basic training, Israel's future soldiers are given an overall medical examination. It's this examination, coupled with psychological tests and grades, that determine the soldier's profile, a number he takes with him throughout his army service and which is used in determining his placement in units.

Some immigrant recruits who want to enlist in special elite units work out in order to be in shape for the examination. For Nati Chen, 17, working out with weights and running for two years paid off. He'll join a fighting unit, "what I always wanted" the new immigrant from Russia says.

Other recruits come to the examination out of shape, overweight, or paper thin. The doctors may make specific recommendations to such individuals ranging from diets to exercise regimens, but these recommendations are not enforced.

"It's up to the soldier himself to improve," says Ben Gal, obviously a firm believer in self-discipline.

Ben Gal says, "The average soldier's level of physical fitness is not very high. It's remained the same over the last four years, perhaps improving a fraction."

It's during basic training that the soldiers are whipped into shape. Running is a basic component of daily army life, but so are other forms of exercise.

Basic training for the average 18 year old new recruit requires soldiers to do 50 situps in a minute, six shin-ups and complete a two-kilometre run within 9½ minutes.

Combat units have an ever strict requirement. Ben Gal says that an average soldier can pass the test, and as he says, "if not, they keep trying until they do."

As head of the Combat fitness centre, Ben Gal oversees the training of combat fitness instructors and officers. In addition, soldiers of the elite units of the army spend a week at the base as part of their training.

"Here," says Ben Gal, "we have the element of real war, and we have to deal with situations that may not be encountered by other armies."

The combat fitness training takes this into account and includes training in physical fitness, hand-to-hand combat, military swimming, shooting, mountain climbing, navigational swimming and obstacle courses. The programs are adjusted to the needs of the specific units using the facilities.

The grueling obstacle course simulates actual combat scenarios and must be run in complete combat gear, including weapons.

Avi Shaoudi, 20, from Kibbutz Kabri, thought he couldn't do it the first time the paratroopers saw the course. "But we do it, and that's it." Shaoudi attributes his large, muscular legs to the course, which his unit uses frequently.

However, the obstacle course is nothing compared to the combat fitness test, which the soldiers must pass at the end of the course. The test is done in full combat gear and begins with a 2½ kilometre run through sand dunes, through water, and up cliffs.

The trainee must then climb up a cargo net, crawl through a pipe, walk over a balancing board, climb a six-metre rope, crawl 10 metres, run over double sloped boards, and go through parallel bars.

Then the recruit must run 250 metres uphill, finally hitting at least six out of 10 shots at a target 40 metres away. The whole course must be completed in 27½ minutes.

Not every new recruit is prepared for this kind of regimen. As one American oleh awaiting his army service said, "It's the same old story when it comes to exercising — no time."

That attitude won't help much when it comes time to roll out of bed and grab your boots for a quick run of several kilometres. The army takes its physical fitness very seriously, and as Ben Gal says: "we train soldiers according to our beliefs and according to simulations of war."

Post-war holiday preparations

TEL AVIV (JTA) —

The fortuitous juxtaposition of Purim with the cease-fire that ended the 42-day Persian Gulf War in ignominious defeat for the Iraqis has had a resounding symbolic significance for Israelis.

Rarely has there been as stark an analogy as the one between the deliverance of the Jews of ancient Persia from the death decree of the villainous Haman with the deliverance of Israelis from the threat of death carried by the Scud missiles launched at them by a latter-day Haman, Saddam Hussein.

Jews meanwhile are busily preparing for the annual celebration of an even greater deliverance, that of the ancient Israelites from slavery in the land of the Pharaohs.

The first of the Four Questions recited by the youngest member of the Seder is, why is this night different from all other nights?

Israelis of all ages can ask why this year's preparations differ from previous years.

For Israelis this year, the pre-Seder cleanup focuses first on unsealing the gas-proofed rooms in which the entire country enclosed itself at the first sound of an air-raid siren.

Although the sirens were heard countrywide, residents of the Greater Tel Aviv area, known to the civil defense authorities as "Zone One," were virtually alone in hearing the whine of a Scud, the shriek of a Patriot anti-missile missile ascending to intercept it, or the heart-stopping thump of a Scud striking — no one knowing immediately where or with what effect.

Small wonder that citizens worried that the Purim orders to pack away gas masks and remove the gas-protective adhesive tape and plastic sheets from doors and windows might be premature.

There is another difference between this and past spring cleanings.

Many householders decide to have their homes repainted or replastered at this time of year. But they will have to do it themselves.

In the Greater Tel Aviv area at least, priority is given the repair and reconstruction of the nearly 5,000 homes and other buildings damaged by missiles.

The demand for such services comes at a time of acute labor shortages. Palestinians from the territories, formerly the mainstay of Israel's construction industry, have for the most part remained away from their former jobs.

But while Saddam Hussein may remain even yet a hero for the Palestinians, he will be in the thoughts of many celebrants at Seder services this year, linked with the memory of Amalek just as he was linked with the name of Haman at Purim.

When the Seder participants open the door and recite the appeal to the Almighty to "Pour out Thy wrath upon the nations which knew You not," it will be Saddam Hussein as well as the biblical Amalek who will be recalled.

But many see a more benign purpose to the ritual. For them the open door is an invitation to the prophet Elijah to attend the feast.

At most Seder tables, in fact, a place is set for him and a cup of wine stands waiting.

In the symbolism lies a hope for peace, not war.

Music therapist hits right note

By
RUTH FREEDMAN

HAIFA —

Eerie Arabic singing and the haunting strains of a flute were the unexpected sounds which greeted me at the doors marked "Therapy room" at the Bnai Zion Medical Center in Haifa.

Superficially, it was a routine assignment: "Meet the Director of Music Therapy at the Bnai Zion Center for Child Development and discover the reasons for her national fame."

However, when I found the therapy room door and the tiny, cluttered cubicle which served as Natalie's 'office,' any notion of a 'routine' encounter quickly vanished from my mind!

Inside the cubicle, perched awkwardly on some rickety looking furniture, amidst a jumble of instruments and home made toys, was a young woman holding a tambourine and two young boys who looked like brothers.

They were all staring intently at Natalie, a white haired woman wearing jeans, who was crouching on the floor in the centre of the room, facing a pushchair containing a baby covered in heavy blankets!

In its pushchair, the tiny 'patient' was lying utterly silent and still, not even its face could be seen. At a signal from Natalie one of the boys ran a finger across the piano — a nod to the other and he played a trill on the xylophone.

Natalie began stroking the child's feet and crooning to it in Arabic. Every now and then the mother's voice joined in and after what seemed like a very long time, the child began to murmur very softly.

Abrupt ending

The session ended abruptly, and the cramped room emptied of the family, leaving Israel's renowned music therapist, Natalie Werbner a few moments to relax and gather her strength ready for the next session, this time with a six year old with severe learning and communication difficulties.

In the brief break Natalie told me the child I had seen had become completely blind after developing leukemia, and he and his family needed help to cope with this. He also suffers terribly from a feeling of cold — hence all the blankets on such a warm day.

With his sudden loss of sight, the baby became totally withdrawn and uncommunicative.

Once a week the family travels in from their village outside Haifa to Bnai Zion for the baby's leukemia treatment and then they go on to Natalie for an hour long therapy session.

The therapy aims to restore the child's trust and confidence in the world and people around him which he had lost. Explains Werbner, "I try to reach him through sound and touch. I make up songs which we all sing to him. We sing about how much everyone loves him, that he's a good boy and that everything is going to be alright.

"A key part of the therapy is that his older brothers take part too. They need to learn how to communicate with a blind baby, to understand his difficulties and how to help him. I try and teach them all not to be afraid.

"Progress can be very slow in a case like this but I never get disheartened. I have all the patience in the world to wait for even the slightest response from the child. As we saw today, it is worth all the effort."

In addition to sessions with Werbner, the family has access to a social worker and physical and developmental therapists through the Bnai Zion program.

Werbner began working with autistic children when she was 16 and then moved on to helping children with chronic illnesses. By the time she came to Israel in 1974 her specialty was working with blind children.

She co-ordinates two programs on behalf of the Bnai Zion Medical Center in Haifa, one for blind children and babies, the other for children with expressive or language difficulties. For blind babies there is a mother and baby support group to help mothers cope with the tragedy and shock of having a blind baby.

Natalie Werbner was recently honored by the Municipality of Haifa in recognition of her life's work in the field of Music Therapy.

MAN MEETS MAMMAL

The world has plenty of places where you can watch sea mammals frolic in cement pools, but Dolphin Reef, in Eilat, on Israel's Red Sea coast, has gone one better. Dolphins and sea lions enjoy free run of 10,000 square metres of the natural sea and visitors can jump in right alongside them. Dolphin Reef, which opened last summer, combines dolphins, sea lions, scuba diving and educational videos to create a unique entertainment program. Important research on marine mammals is carried out there in conjunction with the Soviet Academy of Sciences. [Lilach Kalev photo]

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חג שמח

Renovation designed to rejuvenate Beth Sholom

By
GIL KEZWER

TORONTO —
There's no business like shul business.

In September 1989, Beth Sholom Synagogue — faced with an elderly and stagnating membership and dowdy landmark building — embarked on an extensive renovation and expansion in the hope of rejuvenating the congregation.

Nineteen months and $7-million later, the gutting and elegant makeover of the aging edifice by Jerome Markson Architects is complete but for a few finishing touches.

Markson, 62, who designed the Lipa Green Building and the Jewish Community Centre expansion, has re-oriented Beth Sholom on an east-west axis, away from the heavy traffic on Eglinton Avenue.

His new main entrance leading off an Atlas Avenue lay-by offers a fresh interpretation of historic twin-copula synagogue facades while complementing a handsome if dated concrete building which itself was an innovation when constructed in the late 1940s.

If one's prescription for a thriving shul includes a spacious foyer framed by glass block towers and contemporary stained glass, grand granite staircase, lobby-cum-kiddush hall flooded by natural light, stylish art, glamorous bridal suite, state-of-the-art catering and banquet facilities, and multi-purpose mezzanine, then Markson's treatment has restored the ailing Beth Sholom to health.

* * *

Jack Sugarman, now 77, the synagogue's original architect, recalled the shul was established by a "bunch of ex-bookmakers and bootleggers."

Anxious to shvitz their success as Jews burst out of the College and Spadina ghetto they had been confined to by exclusionary real estate covenants, the nouveaux riches founders sought a flashy design to fill a farmer's field in God's country.

Sugarman came up with a modified Art Deco concept vaguely reminiscent of 1930s Miami Beach hotels.

Backed by little more than chutzpah, he placed a steam shovel in the lot. Employing day labor, and day-to-day donations, Sugarman got the building put up, in three stages, for under $1-million.

The focus of his design was the soaring sanctuary ennobled by twin rows of long, narrow stained glass windows. Crafted by Robert McCausland Ltd. in the 1950s, the panels pay homage to the secular and socialist saints of Zionism and nascent Israel.

Tastes change, and over time Beth Sholom was eclipsed by the construction of more lavish houses of worship on more distant suburban frontiers.

That institutional arteriosclerosis was accelerated by the building of the Allen Expressway in the 1960s. Some members' homes in upscale Forest Hill were expropriated for the transportation corridor, which left the shul on the wrong side of the subway tracks. Its awkward mid-city location, at the mouth of a highway spewing a huge volume of cars, became a liability.

* * *

In a tour of the old-new shul, Markson spoke with considerable pride about the functionalism and aesthetics of the revamped facility and his 719 sq. meter addition.

He credited project architect Nanette Shahinian for her hard work. "We had a very fine building committee," he emphasized, which included Dr. Mort Brown, Moe Emer and Richard Seligman, himself an architect.

The project had special meaning for him, he said, bringing back memories of Hamilton's old Ohev Zedek shtiebl on Hess Street where his grandfather was rabbi.

He vividly remembered the shul's wall paintings and *trompe l'oeil* curtains drawn back to reveal a hand-carved aron kodesh.

"I'd love to do a shul from scratch," he said wistfully.

Markson acknowledged "$7-million — that's a lot of money. We were very carefully monitored." The project was originally budgeted at $5-million.

Mundane matters are expensive, he pointed out, like reconditioning the stucco finish around the entire structure, reupholstering the 840 seats in the sanctuary, and the mandatory upgrading of safety features necessitated by today's stringent building codes.

There weren't even complete elevation drawings from which to begin, the Toronto-born architect noted.

Jerome Markson's new entrance to Beth Sholom Synagogue is part of a $7-million update. [Gil Kezwer photo]

Jerome Markson

His top priority was to relieve the crush of congregants issuing out of the sanctuary when services ended. To simplify the flow, Markson created a ceremonial corridor leading to a three-storey staircase. The passageway is defined by an Aba Bayefsky frieze of Psalm 100 and 27:4.

"We put a lot of our guts into that staircase," Markson explained, pointing out the two-level hand-rail and cherry wood bannister.

While the shul board was interested in a glitzy showpiece to attract lucrative family simchas, Markson saw the updated Beth Sholom as more than a photo backdrop for brides and bar mitzvah boys.

"We insisted on an elevator for the infirm and disabled. We tried to think how people use buildings."

Similarly, two coat check rooms were created.

Even with $7-million, not all his ideas could be implemented, Markson explained regretfully. Plans for a glass walkway to Rabbi Louis Schechter's study were scrapped.

A much less expensive improvement that has been overlooked is the landscaping of the Atlas and Winona Avenue entrances to the parking lot. As well, a few parking spots could be sacrificed for a playground adjoining the new nursery.

* * *

Sitting in her newly-refurbished office, Beth Sholom's executive director Ruth Podeswa reported 60 families have joined in the last year, bringing the Conservative shul's current membership to 1,158 families.

Renovation fund pledges and donations amount to $3-million, she said, leaving $4-million to raise. "It's going to be tough."

If Beth Sholom is to become the vibrant home for the next generation rather than a glossy mausoleum to its aging congregants, membership is the key.

Said Markson: "It doesn't matter what your facility is. It's the spirit of the people."

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חג שמח

Synagogue's windows capture tradition

By
MIRIAM CHINSKY

TORONTO —

Montreal-born stained glass artist Mimi Gellman looks at her medium as a membrane, not a block.

This philosophy works well in the windows she has done for the recent addition to Beth Sholom Synagogue, visually connecting the three-storey foyer of the new wing to the cityscape beyond its walls. There is a sense of opening up, rather than enclosing.

The shul is located at the corner of Eglinton Ave. and Atlas, and the restructuring transfers main access from the building thoroughfare to the side street. Here, Gellman has inserted floor to ceiling translucent panels in arresting turquoise, amethyst and yellow, to enhance architect Jerome Markson's curved glass brick towers which flank the entrances. Intensifying subtlety in tone as they rise, the panels have an uplifting quality, drawing the eye to the summit.

Gellman has also created a triptych for the large three-sectioned window directly above the entry.

Affirming that "the future possibilities of a faith are contained within its origin," she has reached back to an earlier era for her concept, basing it on the actual floor plan of a 5th century synagogue.

But she has moved forward too, expressing this motif in abstract contemporary terms which, she says, "keep Judaism alive by interpreting the religion in ways which are relevant to our time."

The individual windows represent the past, present and future of the Jewish tradition.

The first window embodies the foundation and structure; the second suggests both time — and life, accorded to the Talmud, is a passing shadow — and the mysteries of the zodiac; the third reveals enduring optimism and openness to the future.

Gellman uses rich but serene shades of gold and burnished copper against varied textures and treatment of handblown glass. Though there is intricate detail, the theme is uncluttered, because she is not afraid of clear space to define the pattern.

Her touch is evident too, in Beth Sholom's day care area where windows scaled to child-size, enliven the setting with pure, bright colors and whimsical forms which fuse biblical reference with imagination.

Porcelain-fine and diminutive, Gellman appears vulnerable, but there is an underlying steel, forged in wanderings from Indonesia to Israel, encounters with many philosophies and a checkerboard of job experience. Along the way, she has come to a heightened awareness of her Jewish heritage and the spirituality of nature.

More than 10 years ago, she apprenticed with a Southern Ontario stained glass company. Since then she has taught herself, emerging as a recognized talent in her field.

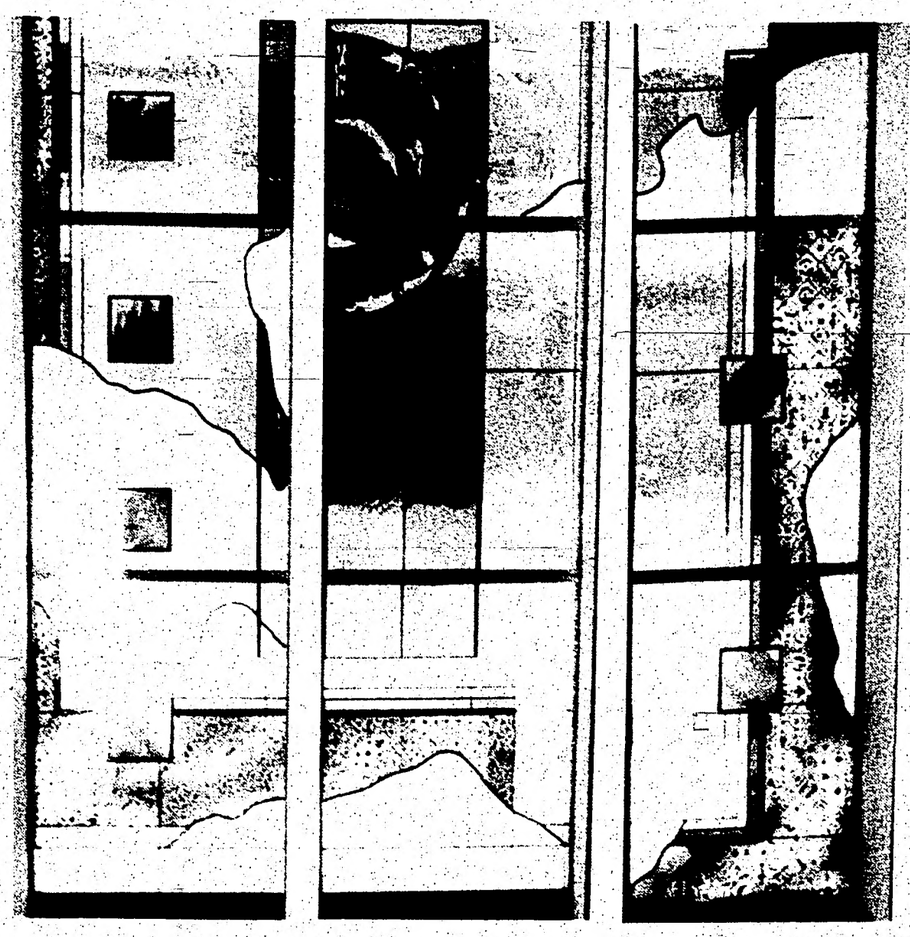
Her largest commission to date, awarded through national competition and totaling $410,000, is a 120-foot long glass, steel and plastic mural completed in 1989 for the main public concourse of the Toronto Skydome.

She was also selected, through province-wide competition, to do a major window for the Ontario Crafts Council on McCaul St. and is presently working on a design proposal for the upper gallery rose windows of Knesseth Israel, the historic "Junction" shul on Maria St.

In addition to producing high profile pieces for public places, Gellman designs room dividers, doors, windows, screens, for private clients in Canada and abroad.

Many works are fabricated in her Toronto studio, but for larger ones she collaborates with a Vancouver studio which has the capacity to meet her exacting demands. For the Skydome wall, she made numerous trips to the west coast until eventually thousands of components were readied for shipment to Toronto.

She is a perfectionist, meticulous in research and design. Her work is very personal and always original. She will consult attentively with a client, but everything she does is uniquely Gellman.



A stained glassed window in Beth Sholom addition. [Graphic Artists photo]

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חג שמח

Most have been dull

Few interesting books available to read during Pesach

By
LEILA SPEISMAN

Maybe it's the recession. Or the crisis in the Persian Gulf.

But the books that have passed through the CJN offices the past couple of months have to a large measure been excessively gloomy, highly pedantic or just plain dull.

Fortunately there have been some for which either the quality of the writing or the emotion of the story has compensated.

So take a macaroon and a cup of tea and relax. Pesach is here, and you have a few days before it's time to pack the dishes away.

Charles Fenyvesi, a writer at U.S. News and World Report, returned to the villages of Hungary where his family made their homes for many years before World War II.

The result of his voyage, through place and time, is a haunting *When the World Was Whole; three centuries of memories*, (Key Porter Books, 1990).

Family history is juxtaposed with accounts of religious leaders, and local folk stories, all filtered through the realization of the ultimate fate of the Jewish community of Eastern Europe.

A moving and emotional look at a world that has died.

Street of Lost Brothers, by Arnost Lustig (Northwestern University Press, 1991) is a collection of short stories about the Holocaust.

Lustig's jarring mixture of the horrific and the ordinary, such as the driver of an execution truck trying to remember his dentist's phone number and deal with too much overtime while preparing to open the gas pipes that will murder the Jews in the back of the truck in "A Man the Size of a Postage Stamp" is literally sickening.

Unusual Holocaust account

Other stories are pathetic, terrible or, like the backwards clock that fools those seeking refuge in a town hall into thinking that they will escape the inevitable, fantasy-like in its grotesquesness.

An unusual Holocaust account is Joel Sack's *Dawn after Dachau*, (Shengold, 1990).

This book is about what happened in the concentration camps after liberation.

It reflects that intangible yet ever-present optimism and strength of the Jewish people, who, even after the unspeakable experiences of the war, immediately form democratically-run committees, make plans for the future and create new families and institutions in the very ashes of the old.

There is an endless fascination in the stories of Jews who managed to survive in occupied Europe during the Holocaust.

Sonia Games tells her story of how, as a young, thoroughly assimilated teenager, through bribery, lieing, trickery and often plain luck, she existed in Poland after the destruction of her town and family.

Escape into Darkness, (Shapolsky, 1991), while failing to always elicit the sympathy the story warrants, never ceases to hold your interest.

Mae Briskin's *The Tree Still Stands* (Norton, 1991) tells of the Levy family of Warsaw.

Bowing for too long to the mother's belief that nothing really bad could happen to acculturated Polish Jews like them, the family was forced with the coming of the Nazis to split up, some joining the Resistance, some hidden by kind or venal Italians.

The bitterness of having to be constantly on the run is diluted by the self-sacrifice of the people they find in city after city who are willing to risk their own safety for strangers.

A novel with roots in the Holocaust although not strictly speaking about it, is the fascinating *The Journey from Prague Street* (St. Martin's Press, 1990) by Hana Demetz.

Helene, who has survived the Holocaust and come to America with her husband Paul, an academic, is shattered when she has to again start life anew, after her selfish and narcissistic husband divorces her for a younger woman.

How Helene finds the strength and confidence she didn't realize she had, makes this book a wonderful read.

And how nice to find a novel in which someone really gets the good things she deserves.

The Man Who Thought He was Messiah, by Curt Leviant (Jewish Publication Society, 1990) is a fictionalized account of the life of hassidic story-teller Nachman of Bratzlav.

Story part of folklore

Although followers of Nachman of Bratzlav might find this book difficult to accept, it is a beautiful account of the inner fantasy world of one who's stories form part of the backbone of medieval Jewish folklore.

****

For a scholarly historical account of the complex relationship between Jews (or at least some Jews) in 18th century Poland, read M.J. Rosman's *The Lords' Jews; magnate-Jewish relations in the Polish-Lithuanian commonwealth during the 18th century* (Harvard University Press, 1990).

Although people tend to think of Jews as oppressed victims of Polish anti-Semitism, in fact, during the 18th centrury they often served as representatives, advisors and assistants to the nobility.

Rosman points out how this relationship worked for the benefit of both Polish and Jewish society.

A fascinating new work of psychology, sociology and history is Hannah S. Decker's *Freud, Dora, and Vienna 1900* (Macmilian, 1991).

Decker shows in disturbing detail how Freud and other psychoanalysts of the time based their philosophy of mental and neurotic ailments on contemporary notions of what were assumed to be the correct beliefs and modes of behavior for women.

A book for long evenings beside the fire is *The Lamp of God; a Jewish book of light*, by Freema Gottlieb.

Gottlieb uses kabbalistic, hasidic, talmudic and midrashic sources to show the influence light has had on Jewish thought.

She believes that without an understanding of light, the essence of Judaic thought cannot be fully grasped. Although the book is long, detailed and at times difficult to get through, the effort is well worthwhile.

****

Few children's books arrived this winter — perhaps publishers thought kids would be all too involved with schoolwork or ice-skating. Or worrying about Saddam Hussain.

Modern morality tales

One that only recently has had wide exposure is *The Dream Assembly; tales of Rabbi Zalman Schachter-Shalomi*, collected and retold by Howard Schwartz. (originally published by Amity House, 1988, republished with illustrations by Yitzhak Greenfield, Gateways, 1989).

Modern morality tales are told here in the manner of the Baal Shem Tov and Nachman of Bratzlav.

Children (and adults) will enjoy tales of how Abraham's tallis, which contained the light of the Shechina, was passed over the generations to Joseph, Moses, Samuel, David, and eventually King Solomon, until it disappeared, and of how when a congregation learned to communicate in the language of the deaf, so G-d ceased being deaf to their prayers.

Just to prove science can be fun, get two little books by Laura Suzuki and Peter Cook, entitled *David Suzuki asks Did you Know ... about light and sight* and *David Suzuki asks Did You Know about Insides and Outsides?*

Humorous cartoons and simple language make kids want to find out about such subjects as how woodpeckers eat, why there are "innie" and "outie" belly buttons, if bats are really blind and how microwave ovens work.

Come to think of it, I always wondered about those things too!

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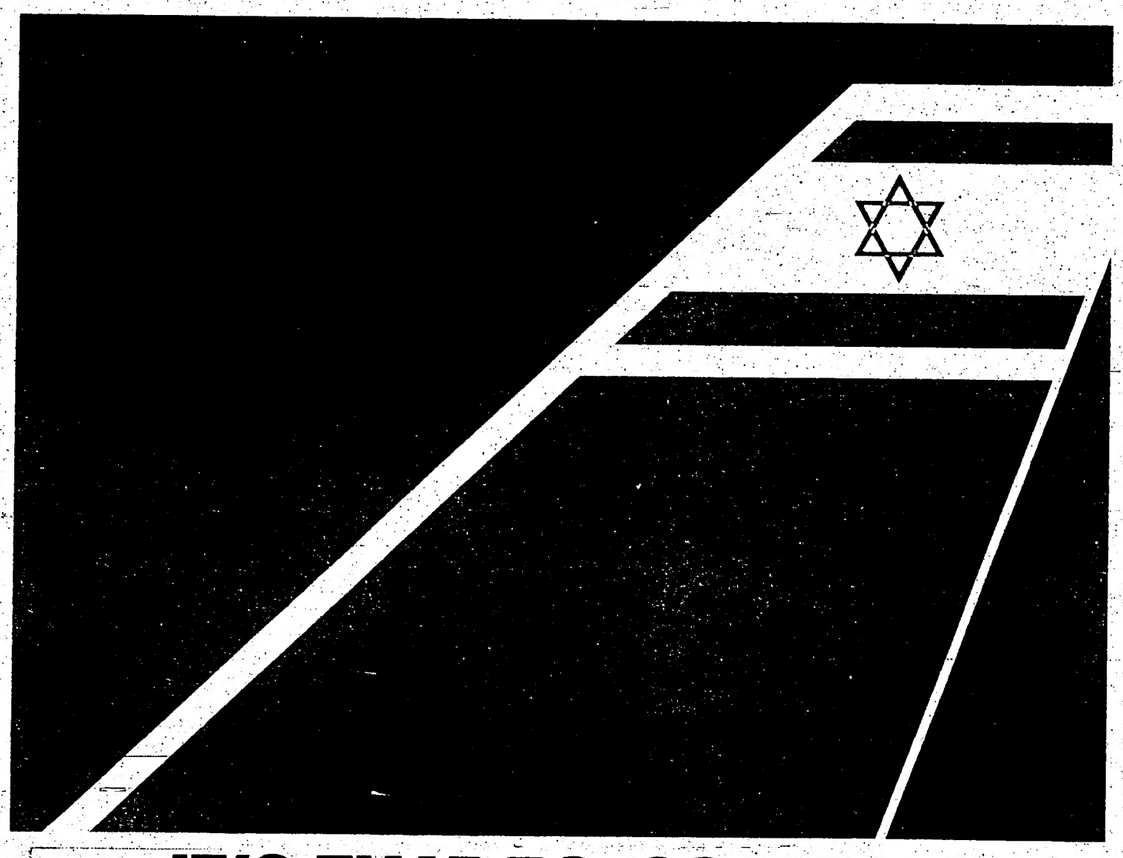

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